

THE

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Scots Episcopal Innocence :

O R,

The Juggling of that Party with the late King, his present Majesty, the Church of *England*, and the Church of *Scotland*, demonstrated.

Together with a Catalogue of the Scots Episcopal Clergy turn'd out for their Disloyalty, and other Enormities, since the Revolution.

And a Postscript, with Reflections on a late malicious Pamphlet, entituled, *The Spirit of Malice and Slander*. Particularly address'd to Dr. *Houroe*, and his Journey-men, Mr. *Simon Wild*, Mr. *Andrew Johnston*, &c. near *Thieving-lane*, Westminster.

Rampantur & Ilia Codri.

By *WILL. LAICK.* *per.*

Impavidum feriant Ruinae. A

London, Printed in the Year, 1694.



To the Right Honourable and Right Reverend, the General Assembly of the Church of Scotland.

Right Honourable, Reverend, and Worthy ;

IT is not from any Opinion that the Author has of himself, or what he can do, that he presumes upon such a Dedication ; but only as a true Son of the Church of Scotland, he finds himself oblig'd to espouse her Cause, and obviate the false Calumnies which those of our own Nation do so industriously spread Abroad ; not only to the Disparagement of your Government and Discipline, but even of your Doctrine and Morals : And therefore he begs, that what is well design'd, may not be ill taken, but that you would be pleas'd to accept of these weak Indeavours, as a Testimony of his Zeal and Affection for his Mother-Church, with that same Benignity that that Great Prince accepted of the poor Man's handful of Water which was offered him, amongst a Crowd of more valuable Presents. He is sensible, that neither the Matter nor the Manner deserve the Patronage of such a grave Assembly, but he hopes that you may thence be convinc'd, of the Necessity there is, that you should take such Measures as your Wisdom shall suggest, to provide Antidotes for those poysonous Libels
which

which fly abroad here against you, in such Numbers, by the United Endeavours of your Enemies. You cannot readily imagine how much you lose by a Neglect herein, and it's not easy to express the Grief of your Well-wishers, to hear the Church of Scotland made the Song of the Drunkard; and the Ridiculous blasphemous Stories printed here against Her, to be the common Entertainment of Debauchees, who triumph in all publick Places over your silence. May the great Shepherd of his Church, whose Servants you are, inspire you with such Counsels, that as the Church of Scotland had formerly *Nomen inter cæteras Celebre*, upon the Account of her singular Unity; She may also be famous in Time to come, clear as the Sun, fair as the Moon, and terrible like an Army with Banners, to the Conviction of all those who oppose her, upon the Account of the Purity of her Doctrine, and Strictness of her Discipline. And blessed be God, who has not left her without this Testimony, that her greatest and most avow'd Enemies are generally the most Vicious and debauch'd, and visibly embark'd with an Interest altogether destructive to the Protestant Religion, and the common Liberties of Europe.

The Scots Episcopal Innocence, &c.

P A R T I.

IT being undoubtedly his Majesty's Design, as well as Interest, to manifest a fatherly Concern for the Welfare of all his Subjects in General, it's unaccountable that there should not be found a suitable Disposition in them to concur with his Royal Intentions, and be ambitious to out-do one another in their returns of Love and Zeal for his generous and impartial Administration; by which, like the Sun, he dispenses the Rays of his benign Influence towards all Men, whereof his admirable Temperament towards his Church of *England*, and Dissenting Subjects; are undeniable Demonstrations; and do so clearly evince that Justice and Equability have the Ascendent in his Soul, that it can be hid from none but those whose Interest and Passion blind their Eyes: But my Thoughts being at present confin'd to his Government in *Scotland*, I shall endeavour to keep within my Limits, though I must confess it puts a Violence upon my Inclination when I have so large a Field wherein I could expatiate with delight.

From the sense of the Calamities under which that Kingdom hath for a long time groan'd, upon account of their Differences in Church-matters, it might have been reasonably expected that both Parties should have greedily embraced the opportunity of a Comprehension; which his present Majesty hath done more to accomplish, than he who coveted the Motto of *Beati Pacifici*, or any other of his Successors, had either Interest or Inclination to do: but to the Amazement of all Good Men, those who petition'd for it, now when it is obtain'd, stand aloof from it; and as I hope to make it appear, chiefly, if not merely, because they are obliged to abjure all Interests which are opposite to his Majesty's, who procured it; which (as I am confident there is no need of Rhetorick to persuade you) is a piece of the blackest Ingratitude. But to set this

Matter in its true Light, be pleased to read the following Address of the Scots Episcopal Party, and then the Act of Parliament which his Majesty with no small Application hath obtain'd in Answer to their Request, and I doubt not but you will discover that there is a Snake in the Grass.

To his Grace their Majesties Commissioner, and the General Assembly met at Edinburgh. We Under-subscribers, for our Selves and our Constituents, Ministers of the Gospel in Scotland.

Humbly shew,

THAT since Episcopacy is abolish'd, and Presbyterian Government establish'd by Act of Parliament, as it was establish'd in 1592; and we being desirous to exercise the Holy function wherewith we are invest'd in our several Stations, for the Glory of God, Advancement of Religion, their Majesties Service, and the Peace of the Nation,

Do therefore humbly desire, that all Stops and Impediments may be taken off, so that we may be permitted to Act as Presbyters in Presbyteries, Synods, and General Assemblies, in concurrence with the Presbyterian Ministers in the Government of the Church as now by Law establish'd.

The TEST, or Declaration to be Signed by all those who shall be assum'd.

I do sincerely declare and promise, that I will submit to Presbyterian Government of the Church, as it is now establish'd in this Kingdom by their Majesties King William and Queen Mary, by Presbyteries, Provincial Synods, and General Assemblies; and that I will, as becomes a Minister of the Gospel, heartily concur with the said Government for suppressing of Sin and Wickedness, promoting Piety, and purging of the Church of all Extraneous and Scandalous Men. And I do further promise, That I will subscribe the Confession of Faith, and larger and shorter Catechism now Confirmed by Act of Parliament, as containing the Doctrine of the Protestant Religion profess'd in this Kingdom.

ACT

ACT for settling the Quiet and Peace of the Church.

Edinburgh, June the 12th, 1693.

“ OUR Sovereign Lord and Lady, the King and Queens Ma-
 “ jesties, with Advice and Consent of the Estates of Parli-
 “ ament, Ratify, Approve, and perpetually Confirm the Fifth Act
 “ of the Second Session of this current Parliament, Entituled, *All*
 “ *Ratifying the Confession of Faith, and settling Presbyterian Church-*
 “ *Government*, in the whole Heads, Articles, and Clauses thereof :
 “ And do further Statute and Ordain, That no Person be admit-
 “ ted, or continued for hereafter, to be a Minister or Preacher
 “ within this Church, unless that he having first Taken and Sub-
 “ scribed the Oath of Allegiance, and Subscribed the Assurance in
 “ manner appoiated by another Act of this present Session of Par-
 “ liament, made thereanent ; do also Subscribe the Confession of
 “ Faith, Ratified in the foresaid Fifth Act of the Second Session
 “ of this Parliament, declaring the same to be the Confession of
 “ his Faith ; and that he owns the Doctrine therein contained, to
 “ be the true Doctrine which he will constantly adhere to : As
 “ likewise, that he owns and acknowledges Presbyterian Church-
 “ Government, as settled by the foresaid Fifth Act of the Second
 “ Session of this Parliament, to be the only Government of this
 “ Church ; and that he will submit thereto, and concur therewith,
 “ and never endeavour, directly or indirectly, the Prejudice or Sub-
 “ version thereof. And their Majesties, with Advice and Consent
 “ foresaid, Statute and Ordain, That Uniformity of Worship,
 “ and of the Administration of all Publick Ordinances within this
 “ Church, be observed by all the saids Ministers and Preachers, as
 “ the same are at present performed, and allowed therein, or
 “ shall be hereafter declared by the Authority of the same ; and
 “ that no Minister or Preacher be admitted or continued for here-
 “ after, unless that he subscribe to observe, and do actually observe
 “ the foresaid Uniformity. And for the more effectual settling the
 “ Quiet and Peace of this Church, the Estates of Parliament do
 “ hereby make an humble Address to Their Majesties, That they
 “ would be pleased to call a General Assembly, for the ordering
 “ the Affairs of the Church : and to the end that all the present
 “ Ministers possessing Churches, not yet admitted to the exercise

“ of the foresaid Church-Government, conform to the said Act,
 “ and who shall qualify themselves in manner foresaid, and shall
 “ apply to the said Assembly, or the other Church-Judicatures com-
 “ petent in an orderly Way, each Man for himself, be received to
 “ partake with them in the Government thereof: Certifying such
 “ as shall not qualify themselves, and apply to the said Assembly, or
 “ other Judicatures, within the space of thirty days after meeting
 “ of the said first Assembly in manner foresaid, that they may be
 “ deposed by the Sentence of the said Assembly and other Judica-
 “ tures, *tam ab Officio, quam à Beneficio*; and withal declaring, That
 “ if any of the saids Ministers who have not been hitherto received
 “ into the Government of the Church, shall offer to qualify them-
 “ selves, and to apply in manner foresaid, they shall have Their
 “ Majesties full Protection, ay and while they shall be admitted
 “ and received in manner foresaid. Providing always that this Act,
 “ and the benefit thereof, shall no ways be extended to such of the
 “ said Ministers as are Scandalous, Erroneous, Negligent, or In-
 “ sufficient, and against whom the same shall be verified within the
 “ space of thirty Days after the said Application: but these and
 “ all others in like manner guilty, are hereby declared to be liable
 “ and subject to the Power and Censure of the Church as accords.
 “ And to the effect that the Representation of this Church in its
 “ General Assemblies, may be the more equal in all time coming,
 “ Recommends it to the first Assembly that shall be called, to ap-
 “ point Ministers to be sent as Commissioners from every Presby-
 “ tery, not in equal numbers, which is manifestly unequal where
 “ Presbyteries are so; but in a due proportion to the Churches and
 “ Parochines within every Presbytery, as they shall judg convenient.
 “ And it is hereby declared, That all School-Masters, and Teachers
 “ of Youth in Schools, are, and shall be liable to the Trial, Judg-
 “ ment, and Censure of the Presbyteries of the Bounds for their
 “ Sufficiency, Qualifications and Deportments in the said Office.
 “ And lastly, Their Majesties with advice and consent foresaid,
 “ do hereby Statute and Ordain, That the Lords of Their Ma-
 “ jesties Privy-Council, and all other Magistrates, Judges and Of-
 “ ficers of Justice, give all due assistance for making the Sentences
 “ and Censures of the Church, and Judicatures thereof, to be obeyed,
 “ or otherways effectual as accords.

Extracted forth of the Records of Parliament, by Tarbat, Cls. Regist.

God save King William and Queen Mary.

By

By their Petition it's easy to perceive, that Presbyterian Government, as now established in *Scotland*, is none of the *Stops* and *Impediments* which they desire to be taken off, seeing they promise a Submission to it, and a Concurrence with it : And therefore the Ratification of this Government, in the Comprehension Act, cannot be that which they scruple, especially seeing it doth not enjoin them to own it, submit to it, and concur with it, as the Government of the Church by Divine Institution, but as the only Government of the Church of *Scotland*.

And if any should object, That this may bear hard upon their Principles, who may reasonably be supposed to think that Episcopacy still remains in Force. I answer,

1. The Petitioners can have no such Objection, for they own *in Terminis*, that Episcopacy is abolished : So that this can be no Subterfuge, except they have some such Jesuitical Equivocation, or Mental Reservation, couch'd under that Term, as that late Distinction, of a King *de Jure* and *de Facto*.

2. If they do not believe the Abolition of Episcopacy *de Jure*, they must be *de Facto* very bad Men to offer Submission and Concurrence with it, seeing whatsoever is not of Faith, is Sin ; and he that doubteth, is damned if he eat.

3. If they question the Legality of its Abolition, then it's plain they must disown the Authority of their Majesties and the Parliament, which makes them justly unworthy of their Protection, and liable to the Lash of the Law.

But, 4. and lastly, I am very well assured, that the far greater part of the Scots Episcopal Clergy, did always pretend to believe, That no particular Species of Church-Government, was of Divine Institution, but that it was alterable, according to the Pleasure and Convenience of the State. And this I have heard asserted by some of the most Learned of their Communion.

Then it remains that the subscribing the Confession of Faith as their own, together with the Oaths of Allegiance and Assurance, and their being enjoined to an Uniformity in Worship according to the present Administration, and making Application to the General Assembly, thirty Days after their meeting, to be admitted upon the Conditions aforesaid, must be what they scruple, seeing these are all the other Terms required of them by the Act of Comprehension.

Then

Then as to the subscribing of the Confession of Faith, they offer it in their Petition : But how ? Why truly, as containing the Doctrine of the Protestant Religion, as professed in *Scotland*. They have indeed laboured, to persuade the World, that the Scots Presbyterians were Fools : And truly they would have had very good Reason for their Assertion, if they should have admitted them into the Church upon such a bare-fac'd Equivocation ; for so the modest Gentlemen may subscribe to the *Alcoran*, as containing the Mahometan Doctrine in *Turky* ; or the Council of *Trent*, as containing the Popish Doctrine in the Church of *Rome*. Then certainly their Majesties and Parliament cannot be blamed, if they have changed the words so far, as to make the Subscriber own it as the Confession of his own Faith ; otherwise a Door had been opened to all Errors and Heresies whatsoever. And seeing the Petitioners own that the Doctrine of the Protestant Religion, as professed in *Scotland*, is contained in the said Confession, if they refuse to subscribe it as theirs, it's plain that they entertain some other than that Protestant Doctrine : and if so, it cannot justly be called hard Measure, to exclude them from officiating as Ministers in that, or any other Protestant Church ; seeing the Doctrine of that Confession is own'd by all except *Lutherans*, and is every way agreeable to the Doctrine contained in the Articles of the Church of *England*.

Then as to the Oath of Allegiance and Assurance, I confess there is reason enough to doubt their Sincerity, if they should comply : for never was there any thing conceived in Terms more express, to abjure the lawfulness of resisting Kings, or those commissioned by them, upon any Pretence whatsoever, than the Scots Declaration and Acknowledgment of the Prerogative.

And seeing that Doctrine was so much extoll'd and applauded, and that the Party valued themselves so highly upon it, I cannot conceive how they can, without down-right Perjury, own his present Majesty's Title, except they have changed their Principles. And seeing they have never, by any publick Authentick Act, renounced that Doctrine, nor given us their Reasons why, there is no great Cause to think that they will be any steadier in their Allegiance to King *William*, than they were to King *James* ; and therefore Swear, or not Swear, there's no Encouragement to trust them with the Conduct of Peoples Consciences. But however, if they refuse to swear Allegiance, no Body can think the Government obliged to grant them Protection, for that were but to nourish Vipers in their Bosom : And if they should swear Allegiance, and decline the

the Assurance, it discovers that they act *malafide* with the Government, and only watch for an Opportunity to declare against it: For if they think that their present Majesties have not a Title *de Jure*, they will never own their Right *de Facto* any longer than while they are not in a Capacity to rebel. And at the same time, such a Distinction denotes a Man of a very ill inform'd, if not of a debauch'd Conscience: For if their Majesties Title be not lawful, it cannot be lawful for me to own it; and if their Title be lawful, it must needs be lawful for me to oblige my self to defend them in it, against all Pretenders whatsoever: So that a declining of the Latter, is an infallible Demonstration of my doubting the Former. And if those who call their Majesties Right in question, be fit to be intrusted as Leaders of the Subjects, let common Sense and Reason determine.

Now that the greater part of the Scots Episcopal Clergy disown their Majesties Title, is evident from the Practice of all their Bishops, to whom they have sworn Canonical Obedience; from the practice of the most part of themselves, seeing some hundreds of them were turn'd out by the Convention on that Head; and by their Behaviour now, seeing they universally refuse the Assurance, though many of them formerly had sworn Allegiance, which is in plain English, no other than a granting of the Premises, and a denying the Conclusion: Or according to the Example of a certain Gentleman in *England*, granting the Abdication, and denying the Vacancy: And in truth their offering to swear Allegiance, and declining the Assurance, is much such another Trick upon the State, as by their *Formula* they have put upon the Church; they would subscribe the Confession of Faith, as that of the Nation, but not their own: And so they would also swear that King *William* and Queen *Mary* are King and Queen of *Scotland*, but not theirs.

Their Persecution in this Affair, puts it out of all doubt, that their Design to be admitted into a Share of the Government of the Church, was not according to the specious Pretences in their Petition, but merely to imbroil both Church and State, and by our Confusion to make way for the late King, in whom that they still design to keep an Interest, is manifest by their shuffling with the Government, as to the swearing Allegiance, which they put off from time to time, with frivolous Pretences, till they see the Success of the late King's Endeavours to reenthron himself.

So last Year they pretended that they would take the Oaths, if they were imposed upon the Presbyterians as well as them: And
 knowing

knowing that that could not be done without an Act of Parliament, they and their Party stav'd off this Session as long as they could : Which in the mean time shews, that it was Humour and not Conscience which kept them from complying. And now that there is an Act enjoining the Presbyterians to take the Oath and Assurance, and that they conform almost universally, to the Confusion of those who reproached them as Enemies to Kingly Government ; yet the Episcopal Clergy keep off still, and not above two of them have subscribed them, because the E: of L—w, and Viscount T—t, &c. advised the contrary ; on this Pretence forsooth, that their Petition was not answered at first, and the Comprehension taken in hand immediately on its being tendered : Which a certain Minister of State did wisely defer till the last, as reasonably imagining that that Affair would create Heats, and disappoint his Majesty's other Affairs which were to be treated of in Parliament. So that before ever the Church-Affairs were meddled with, they sent their Agents to dissuade the Northern Clergy from taking the Oaths, because there was no Comprehension ; and tho' that Objection be now vacated, yet they persist still in their Obstinacy : So that it's evident they have Interest at Bottom ; and it's but rational to conclude that the said Managers intend to make their Court with the late King, by keeping the Clergy from abjuring him, or swearing Allegiance to their present Majesties.

But to return to our Petitioners ; They were so disingenuous, and so little sincere in their Application, that when required to attend the Committee of Security, to whom they were referred by the Parliament, they not only declined all Communing with them, but did, in contempt of their Majesties and the Parliament, load the Members of the Committee with Obloquy and Reproach : And, as I am informed from a very good Hand, resolve to continue in their Churches, without qualifying themselves according to the late Act.

I shall forbear insisting upon their Ingratitude to their Majesties and the Parliament till afterwards, and go on to consider the other Terms required in the Comprehension, which are their observing an Uniformity of Worship, according to the present Administration, and applying to the General Assembly, or other Church-Judicatures, for admission to a Share of the Government, after having qualified themselves according to the Act.

Now as to the Uniformity of Worship, there is nothing in difference betwixt them, but the use of the *Doxology*, or *Gloria Patri*, which

which the Episcopal Party did declare, that they could omit in compliance with a Law, though not to satisfy the Humours of the Presbyterians: So that according to their Concession and Promise that ought to be no Scruple, now seeing there is a Law against it. And as for their making Application to the General Assembly for Admission, after having qualified themselves by Law, they cannot decline that from any Scruple of Conscience, seeing in their Petition they promise to submit to, and concur with the Presbyterian Government. It's true, that the Act doth also require that they shall promise, neither to endeavour, directly nor indirectly, the Prejudice or Subversion of that Government, which by their Promise just now mentioned, it's evident they can have no well-grounded Objection against; for certainly if it be lawful to submit unto, and concur with that Government, it cannot be unlawful to promise, That they will not endeavour its Subversion, especially if their above-mentioned Principle of the Indifference of this or that Species of Church-Government, and that there is now a Law enjoining the latter, be considered.

Upon the whole it is plain, that if the Terms of their own Petition, and those of the Act of Parliament, be duly weighed, their refusal to comply is an unaccountable piece of Obstinacy and Ingratitude, especially towards his Majesty: Which I think will appear very evident, if we consider,

1. What a great deal of Clemency, beyond any Parallel, he has been graciously pleased to exert in favour of a Party who by their Bishops addressed against him, and wish'd King *James* might have his Neck to trample upon when he undertook our Glorious Deliverance; a Party that have hitherto generally disown'd his Title, and continued in Rebellion against him till their Strength fail'd; a Party who, by their Calumnies in Word and Writing, have endeavoured to render the Church of *England* jealous of him; and had actually plotted in conjunction with the Irish and French Papists to overturn his Throne, while at the same time they made Application to him for his Favour.

2. If we consider how much he disoblige the Presbyterians, (the only Party on whom he could rely in *Scotland*) to gratify the Prelatists in forbearing to punish those of their Party who had forfeited their Lives, by overturning the Constitution of Government in the late Reigns, and committed barbarous Murders upon their fellow-Subjects, and being actually in Rebellion against himself; nay, and that which

was more, advanced some of them to the highest Places of Power and Trust, while he turn'd out Presbyterians, who had ventured all for him, and were stedfast to him.

3. If we consider that he disoblighd the Presbyterians, at a nick of time when he was threatned with a Foreign Invasion and Intestine Rebellion, by ordering the General Assembly to admit the Episcopal Clergy on such Terms as the Parliament have thought fit to refuse, and then by dissolving them for their declining it. And,

4. If we consider the Risk which he ran now, when engaged Abroad with a formidable Enemy, to hazard the Session of a Parliament, so much Presbyterian as is that of *Scotland*, chiefly to make way for the admission of the Episcopal Clergy into the Church, when he could not be ignorant how tenacious of their Privileges, both Civil and Religious, the Presbyterians are, and what good Reasons they have for an Aversion to any *Comprehension* of that Party, who when their Turn was uppermost, would never hear of *comprehending* them any otherwise than in *Prison* or a *Rope*. But more especially when this Session might have given an Opportunity to the Parliament of *Scotland*, of demanding Justice against such English Men, as, contrary to our Constitution, meddle in our Affairs, and support the Episcopal Clergy in their disturbing of the Church of *Scotland* as established by Law; especially having received such an Affront, as a Commission sent down by their Influence to require such Things of the General Assembly, as the Parliament in their Wisdom thought fit to provide against.

I say, all these things being considered, it cannot but seem very strange, that when his Majesty hath obtain'd them a *Comprehension*, whereunto, as appears by their own Petition, &c. as aforesaid, they can have no valuable Objection, that they should reject it: So that to all unprejudic'd Persons, this can appear no uncharitable Censure, if we think that they have hitherto been bargaining with his Majesty only to gain Time till they see the Success of their late King, and the French King's Efforts, that they might take their Measures accordingly; seeing it must needs be obvious to any who read their Petition, and consider it dply, together with the whole Tenor of their Practice, that the Bopd of Assurance, to stand by his Majesty against all Pretenders whatsoever, is that which choaks them most in the Terms of *Comprehension*.

Their Obstinacy will still appear more, if it be considered, that the Presbyterians, whom they treated so cruelly in the late Reigns,

as to make it Death for any of their Ministers to preach (for not Conforming to that, which, as appears by their Petition, they themselves reckon indifferent) should have been brought to condescend so far towards an Accommodation with them, as to consent to their being admitted without a formal Renunciation of their Doctrine of Passive Obedience and Episcopacy; considering that the Abjuration of the Covenant was imposed upon the Presbyterians in the late Reigns, and that their Conformity was expressly required as a Testimony of their owning Episcopacy, and the King's Supremacy, which was diametrically opposite to their Principles: whereas there is nothing in this Comprehension, but what the Episcopal Party have conceded in their Petition.

So that there being in effect no more required of the Scots Episcopal Clergy (that of Submission to Presbytery excepted, which they did voluntarily offer) than what is required of all the Clergy of the Church of *England*: We may easily discern whether or not the Countenance given to the Disobedience of the Scots Clergy by some here in *England*, ought not rather to be ascribed to their Enmity to the Repose of the present Government, than to their Zeal for the Church of *England*; and I am certain that if the unanimous Sentiments of all true *Williamites* may have any Weight, those of them who are the most Zealous Patrons for our Scots Episcopal Clergy, are reckoned Heart Enemies to King *William* and Queen *Mary*. And I wish that there had been no late publick Misfortunes which may have confirm'd them in their Jealousy; and I am very well assured that the Parliament of *Scotland* had gone near to have branded some of those who are Tools to the said Englishmen with perpetual Infamy, had it not been out of respect to his Majesty, who hath honoured them with an eminent Character; and might have proceeded further to have declared such Proceedings as they advis'd to, in relation to the General Assembly, Arbitrary and Illegal: and a demand of Justice against such as advis'd to those Measures, would have thereupon followed of Course.

But notwithstanding of all this favourable Procedure towards our Scots Prelatists, yet their Clamour does not cease, and particularly against those Ministers of State to whom his Majesty intrusted the Management of Affairs; though it be Evident, that if any Party be abridged by the Act, it is the Presbyterians, who are now obliged by Law to receive the Prelatical Clergy on such and such Terms; with certification, if they refuse, that the Episcopal Clergy

shall have their Majesties Protection. So that if our murmuring Gentlemen will but evidence so much Loyalty to his Majesty, as to abjure all those who pretend a right to his Crown, and promise neither to molest the Government, Civil nor Ecclesiastical, they have it in their own Power to be secured in the execution of their Office, and enjoyment of their Benefices, whether the Presbyterians will or not, if they cannot in thirty Days time prove them either Heterodox or Scahdalous. And seeing, as I said before, the Test to prove their Soundness in the Faith, is no other for the Matter than what the Church of *England* imposes upon her Clergy; we hope that that Venerable Society will find no cause to complain, that the Terms of our Communion are too Narrow, if they do but consider what our Episcopal Party have conceded: whereby indeed they have abandon'd the Church-of-*England*-Government and Discipline, which I suppose will gall their Patrons more than if they had disown'd her Doctrine; which it's plain they must also do, if they refuse to subscribe the Confession of Faith as injoin'd by the Act.

This brings me naturally to observe the Unsteadfastness and hateful Prevarication of that Party, both with God and Man; which will appear uncontrovertably true, if we consider their subscribing the Solemn League and Covenant, when that was uppermost, and their abjuring it again after *Charles* the 2^d's Restoration; their swearing of the Self-contradictory Test in his Reign, as also to Passive Obedience; and yet their offer to swear Allegiance to their present Majesties, which now again they retract. Nor is their Shuffling less notorious with their own Church: They were sworn to maintain Episcopacy in the late Reigns, and by their pretended Zeal for it, make their Interest with the Church of *England* in this, and yet offer'd to submit to, and concur with Presbytery in their Petition, which now again they retract: So that the Church of *England* have no more reason then we, to put Confidence in these Men, seeing as has been said, its plain, that they have offered to relinquish her Government and Discipline, and by their refusal to sign the Confession of Faith. It's evident that they have also relinquish'd her Doctrine; and whether King *William* have any reason to trust to their Loyalty, who, contrary to their Oaths and pretended Principles, have offered to swear Allegiance to him, when they have, without any Recantation of their former Doctrine, offer'd to abandon King *James*, let the World Judge. But that they are not to be

be trusted in relation to King *William*, appears yet more fully by their Shuffling, and refusing to comply with the present Act. And I must ingenuously confess, that of the two, I think the bare-fac'd and stedfast *Jacobite*, the honestest Man; though I am apt to be of Mr. B——y the blind Parson's Mind, when one told him that Mr. S—— the *Jacobite* Parson, would bring an *Odium* upon their Party, by his avowed Dissatisfaction to this Government: He answered; That Mr. S—— was a Fool, and did act too much above-board; but that Dr. C—— would, notwithstanding his Compliance with the Government, be much a greater Man with King *James*, than S——, or such as he. Which was a plain Declaration, that let them pretend what they will, as the Motive of their Compliance with the present Government, it's by virtue of a Dispensation from the late King that they may undermine it.

The

The Scots Episcopal Innocence, &c.

PART II.

TO let the World see how little Reason our Scots Prelatical Clergy, who are outed of their Benefices, have to complain of the Administration of their Majesties Government in *Scotland*, in relation to themselves, I have been at the Pains and Expence to procure this following Abstract, from the Records of the Committee of States and Council, which doth exhibit a List of all those turn'd out during the E. of *Crawford's* being President: And not only vindicates that noble Lord from the malicious Aspersions wherewith his Enemies traduc'd him, and which they continually buzz'd in his Majesty's Ears, till he was pleas'd to give the said Earl his desired *Quietus*; but justifies the Moderation of the Presbyterians in general towards their most implacable Enemies: For here the Reader will clearly see, that their Principles as Episcopalians, was never made the Test; and that not one was turn'd out, but such as were proven guilty of refusing to comply with the Order of the State, to pray for King *William* and Queen *Mary*. And herein also the Council, &c. proceeded, with so strict a regard to Justice, that they acquitted, or, to use their own Term, *assozied* such as could not be proven guilty of Disloyalty by sufficient Evidence: Although at the same time it was proven against them, that they had been Persecutors of the Presbyterians, as

number

And to evince this further, we find divers acquitted, though accused of very heinous Crimes, as at N^o. 8, 58, 59, 84, 93, 94, 102, 103, 124, 125, 126, 133, 138, 164, 165, 170, 177, because the Proof was not clear.

But so great a Number being turn'd out, as appears by the following Catalogue, upon the Account of their Disloyalty, it was no wonder that the Scots Episcopal Party should be concerned to find, not only the Head, but also the Hands and Fingers of their Prelatical

tical Dagon cut off, for their espousing the Interest of a Popish Prince, whom the Convention of States had laid aside for his Male-administration, according to former Precedents. And therefore for the Credit of their Cause, and to wipe off that horrible Scandal, they open their Throats, and raise the Cry, that they were turn'd out, because of their adherence to the Church-of-England-Discipline; by which means they procured abundance of Friends in this Nation, and so great Interest at Court, that they, though disowning their Majesties Authority, are given out to be the best of the Subjects, and his Majesty's real Friends brought under Obloquy and Reproach; whence came those Changes amongst Counsellors and Ministers of State, and those Proceedings against the General Assembly of the Church, which our Prelatical Adversaries endeavoured to destroy in his Majesty's good Opinion. But I hope, that upon perusal of this following List, our Brethren, the moderate Church-of-England-Men, will find how injuriously we have been traduced. And this Catalogue may also serve for a Touch-stone to try those Swarms of begging Scots *Jacobites*, who impose upon the Clergy and Country, and obtain their Charity, as sufferers for the Church-of-England-Government and Discipline: Whereas there is nothing more false, they being truly seditious *Jacobites*, and Sufferers for the late King's Interest, which they industriously promote as they have Opportunity: and therefore the Charity of those well-disposed Clergy-men, and others, is actually misplaced, and given to a company of Men who are Heart-Enemies to this present Government, and wait for its Destruction. Whereas it would be more acceptable, both to God and Man, to give what is lavish'd out upon these idle Bellies, to such who are made Widows or Fatherless, or reduc'd to other Straits, by their own or their Relations Adherence to this present Government; which it's impossible during their present Circumstances for their Majesties to provide for. Not that I would be understood to dissuade from Charity, to such who may really be brought to Straits for a Conscientious adhering to King *James*, of which the Number will be found very small; but from being cheated by the false Pretences of our Scots Prelatical Clergy, such as *L—son*, *F—r*, *G—y*, and others, who make a Trade of Begging, and reviling their Majesties Government in *Scotland*, and spend what they get profusely in Taverns, Ale-houses, &c. in *London*; where it's known that they associate only with *Jacobites*, though they impose upon well-meaning People in the Country, as if they were true *Williamites*, and Confessors for the Church of *England*.

A LIST of the Episcopal Ministers deprived by the
Committee of Estates, in May 1689, as follows.

May 2. 1689. **M**R. James Wauch, Minister of Leish; Deprived for
not reading the Proclamation enjoined by the States,
April 11. 1689, and not obeying the same,

Mr. John Somervail, Minister at Cramond,

May 3. 89. Mr. Arthur Miller, Minister at Innerask,

May 6. 89. Mr. George Barekly, Minister at Mordington,

May 8. 89. Mr. Alex. Irwin, Minister at Innerkeithing,

Mr. And. Auchenstock, Minister at Newbottle,

Mr. David Lamysie, Minister at Carrington,

May 10. 89. Mr. George Hendry, Minister at Corstorphine,

Mr. Rob. Ramsay, Minister of Prestounpans,

May 11. 89. Dr. Rich. Waddel, Arch-dean of S. Andrews,

Mr. John Wood, Minister at S. Andrews,

Mr. Robert Wright, Minister at Culross,

Mr. Allen Young, Minister there,

May 14. 89. Mr. Alexander Hamilton, Minister at Stenon; deprived

for not reading the Proclamation, nor praying for the

King and Queen; and for Expressions reflecting upon

the Honour of K. William and the States.

Mr. Alexander Cumming, Minister at Liberton, deprived

for not reading the Proclamation, and not praying for

K. William and Q. Mary.

May 16. 89. Mr. John Malters, Minister at Seres,

May 17. 89. Mr. James Scrimger, Minister at Currie,

Mr. John Taylor, Minister at Drone,

} the like.

} the like.

Turned out afterwards by the Council, &c.

August 9. 1689.

1. **M**R. John Lumsden, Minister at Lauder; For not reading
the Proclamation of the States, and not praying for their
Majesties, and for praying for the late King; and that God would
give him the Necks of his Enemies, and Hearts of his Subjects.
To prove which, Depositions of the Witnesses were adduced;
and

and he acknowledged at the Bar, that he had not read the Proclamation, and had only prayed for King and Queen in general Terms, *Deprived of his Benefice, his Church declared Vacant; and he was ordained to remove from his Benefice at Martinmas.*

August 15. 1689.

2. Mr. Patrick Trant, Minister at Linlithgow; For not reading and not praying; and for praying for the late King, and that God would restore the Banished; being moreover not only scandalous to all well-affected Persons, but a very great Encourager to the disaffected. Absent, and holden as Confest. *Whereby Certification was granted against him, and he deprived in manner aforesaid.*

3. Mr. Robert Stewart, Minister at Balwhither; cited to answer several things that may be laid to his Charge, conform to the Information given in to the Council-Board: Absent. *Whereupon Certification was granted against him, and he was ordained to be denounced; and in the mean time deprived of his Benefice, and discharged from Preaching, or exercising any other Part of the Ministerial Function within that Parish.*

4. Mr. John Barclay, Minister at Faulkland; For not reading, and for praying for the late King. Present, and acknowledged that he had not read, nor prayed for their Majesties. *Deprived, and discharged from Preaching in that Parish.*

5. Mr. David Murray, Minister at Blackford; For not reading and not praying, and not obeying the Thanksgiving, and for hindering the reading the Proclamation for a Collection for the French and Irish Protestants. Present; and acknowledged that he did not read nor pray, nor keep the Thanksgiving, nor read the Proclamation. *Deprived.*

August 16. 1689.

6. Mr. David Guilo, Minister of the West-Kirk; As being imposed on the Paroch by the Bishop; and for his acting as a Spy, and otherwise as an Intelligencer to the Castle of Edinburgh, then besieged; exposing himself to the most dangerous Places, without fear; giving Signs, and occasioning great Shooting; calling Persons well-affected, *Whores and Rogues*; wearing Pistols under his Coat: And was one of the principal Informers against Sir Patrick Nisbet of Dean, who for his frivolous Words against him, was fined in 500 l. Sterling in the late Government. It was sufficiently proven that he called one of his Parishioners a *damned Whore*: And he acknowledged that he married Persons, and baptized Children in the West-Kirk, several times since the Order of Council, discharging him to preach at that Place. *Finds that the Marrying and Baptizing of Per-*

sons, being a part of the Ministerial Function, that he has contravened the Order of Council, and therefore was deprived, ut supra.

August 22. 1689.

7. Mr. Patrick Middleton, Minister at Leslie; For not reading, and not praying for their Majesties, and praying for the late King. Present; and acknowledged his not reading, and not praying for their Majesties. *Deprived.*

8. Mr. Samuel Nimmo, Minister at Collington; For not reading, and not praying; and for praying for the late King. Witnesses aduced for proving his being constantly hindred by Force; and proving accordingly, *Acquitted.*

August 23. 1689.

9. Mr. Robert Gordoun, Minister at Abercorn; For not reading, and not praying; and praying for the late King. Present; and acknowledged his not reading and not praying. Whereupon he was deprived: And upon his desiring that the Libel might be proven, he was, because of his disingenuity, committed to Prison during Pleasure.

10. Mr. Alexander Burnet, Minister of the Cannongate; For not reading and not praying, and praying for the late King; and not observing the Thanksgiving, and the Collection for the French and Irish Protestants. To prove which, Depositions of the Witnesses were aduced, and he acknowledged he did not read the said Proclamation, by reason he preached that Day for the Dean by Order, and did not read. So that it was found proven, that he has not read the Proclamation, nor never prayed for their Majesties, except one Sabbath; and was deprived.

August 29. 1689.

11. Mr. John Auchinfleck, Minister at Largo; For not reading and not praying, and praying for the late King. Present; acknowledges the not reading and not praying. *Deprived.*

12. Mr. David Barclay, Minister at Stramiglo; For not reading and not praying, and praying for the late King. Present; acknowledges the not reading and not praying. *Deprived.*

13. Mr. William Galbreith, Minister at Jedburgh; For not reading and not praying, and praying for the late King. Present; and acknowledged. *Deprived.*

14. Mr. John Barclay, Minister at Kettle; For not reading and not praying; and not only praying for the late King. but also that God would confound all his Enemies; and that he hoped to see the late King in his Throne; and for his running always out of Church when his Reader read the publick Papers mentioned in the Libel. Present;

Present; and acknowledged his not reading, and not praying.
Deprived.

15. Mr. *John Melvill*, Minister at *Enes*; For not reading, and not praying. Present, and acknowledged. *Deprived.*

16. Mr. *Andrew Darling*, Minister at *Stitchell*; For not reading and not praying, and for not observing the Thanksgiving, and not reading the Proclamation for the Collection. Present, and acknowledged the not reading and not praying. *Deprived.*

17. Mr. *Thomas Somervail*, Minister at *Cavers*; For not reading and not praying, and for praying for the late King. Present, and acknowledged the not praying and reading. *Deprived.*

18. Mr. *Francis Scott*, Minister at *Hassenden*; For not reading, and praying for the late King. Present; acknowledged, *ut supra*. *Deprived.*

19. Mr. *John Hepburn*, Minister at *Ersletown*; For not reading and praying, and for other Scandalous Misdemeanors libelled. Present, acknowledged his not reading and not praying. *Deprived.*

20. Mr. *James Strachan*, Minister at *Fagan*; For not reading and not praying. Present; acknowledges that he prayed not, *expressis Terminis*, for their Majesties; and that the Proclamation was offered him when he was saying the Blessing, and that he did not, nor has not yet read the same. *Deprived.*

21. Mr. *James Adamson*, Minister at *Bederule*; For not reading, and not praying, and for praying for the late King. Present, acknowledges the not reading and praying. *Deprived.*

22. Mr. *Andrew Guild*, Minister at *Northberwick*; For not reading and not praying, and for praying for the late King. Present, and alledges that the Proclamation came not to his Hands in due time; but that upon hearing hereof he did immediately pray for their Majesties, and observed the Thanksgiving; and being removed and called in, declared, that he had then Scruples, and was not yet free to read the Proclamation. *Deprived.*

23. Mr. *William Hay*, Minister at *Lintoun*; For not reading and not praying; and for praying for the late King, and drinking his Health. Absent, holden as Confest. *Certification granted against him, and he was deprived.*

24, 25. Mr. *Henry Pittcairne*, Minister at *Logie*; and Mr. *David Balfour* his helper; For not reading and not praying, and praying for the late King: Mr. *Henry Pittcairne* absent, and holden as Confest; and Mr. *David* present, who acknowledged the not reading and not praying. *Certification granted against Mr. Henry, and he*

deprived; and Mr. David, discharged from Preaching, or exercising any part of the Ministerial Function within that Parish.

August 29. 1689.

26. Mr. John Cockburne, Minister at Ormiston; For not reading and not praying, and for praying for the late King's Restoration, and Confusion of his Enemies. Present, acknowledged the not reading and praying. *Deprived.*

27. Mr. Alexander Kerr, Minister at Easter-weems; For not reading and not praying, and for praying for the late King. Present, and acknowledged it. *Deprived.*

28, 29. Mr. Alexander Lundie and Mr. William Wilson, Ministers in Couper of Fife; For not reading and for not praying, and for praying for the late King; and not observing the Day of Thanksgiving, and for not reading the Proclamation for the Collection. Present; acknowledged, *ut supra.* Both *deprived.*

30. Mr. Robert Norie, Minister at Dundee; For not reading and praying. Present, and acknowledged. *Deprived.*

31. Mr. Andrew Nauchly, Minister at Sron; For not reading and not praying, and for praying for the late King. Present, and acknowledged that he knew the Proclamation was in the Reader's Hands the Sabbath-Morning, and that he did not then nor yet read the same, nor prayed in the Terms thereof. *Deprived.*

32. Mr. James Dempster, Minister at Auchter-muchry; For not reading and not praying; and for praying for the late King's Restoration, and Confusion to his Enemies; and for not observing the Thanksgiving, and not reading the Proclamation for the Collection. Present, and acknowledged his not reading and not praying. *Deprived.*

33. Mr. Thomas Macbean, Minister at Gordoun; For not reading and not praying, and for praying for the late King. Present, and acknowledged, *ut supra.* *Deprived.*

34. Mr. Henry Christie, Minister at Kinross; For not reading and not praying, and praying for the late King's Restoration, and Confusion of his Enemies; for not observing the Thanksgiving, nor reading the Proclamation for the Collection. Present, and acknowledged not reading nor praying. *Deprived.*

35. Mr. Charles Macinarn, alias Mac-Fingus, Minister at Erwall; For not reading, and for the other things immediately above. Present; acknowledged, *ut supra.* *Deprived.*

36. Mr. John Cameron, Minister at Kincardin; For not reading and not praying, and employing one who prayed for the late King James; and for not observing the Thanksgiving, and for not reading
ing

ing the Proclamation for the Collections; and for bringing down the Rebels to rob his Parishioners: And, he said, *If God would not give him amends (i. e. Revenge) of them, he would make the Devil do it.* Present; and acknowledged the not reading and praying. *Deprived.*

37. Mr. *William Laying*, Minister at *Ligertwood*; For his not reading and not praying, and for praying for the late King. Present; and acknowledged, *ut supra.* *Deprived.*

38. Mr. *Andrew Dou*, Minister at *Crichton*; For not reading and not praying, and for praying for the late King; not observing the Thanksgiving nor Collection for the French and Irish Protestants. Present; acknowledged the not reading and praying. *Deprived.*

39. Mr. *Lewis Gordon*, Minister at *Kirkaldie*; For not reading and not praying. Present, and acknowledged. *Deprived.*

40. Mr. *George Scheils*, Minister at *Prestonhaugh*; For not reading and not praying, and for praying for the late King, and not observing the Thanksgiving. Absent; holden as Contest. *Certification against him granted, and he deprived.*

September 3! 1689.

41. Mr. *James Ross*, Minister at *Mintzie*; For not reading and not praying. Present; and acknowledged. *Deprived.*

42. Mr. *Patrick Walker*, Minister at *Langton*; For not reading nor praying, and praying for the late King. Present; and acknowledged his not reading or praying. *Deprived.*

43, 44. Mr. *Adam Berckly* and Mr. *David Anderson*, Ministers at *Pertb*; For not reading and not praying, and praying for the late King, and for not observing the Day of Thanksgiving. Both present; and acknowledged their not reading and praying. *Deprived.*

45. Mr. *George Berckly*, Minister at *Sproutoun*; For not reading and not praying, and for praying for the late King. Present; and acknowledged, *ut supra.* *Deprived.*

46. Mr. *John Cook*, Minister at *Eccles*; For not reading and not praying, and absenting himself the Day appointed. Present, and acknowledged. *Deprived.*

47. Mr. *James Wright*, Minister at *Alloway*; For not reading and not praying, as the Proclamation was tendred him to be read in the Church the same Day. Present; and acknowledged, *ut supra.* *Deprived.*

48. Mr. *William Speed*, Minister at *Ednem*; For not reading and not praying, and for praying for the late King. Present; and acknowledged, *ut supra.* *Deprived.*

49. Mr..

49. Mr. *Robert Calder*, Minister at *Nenthorn*; For not reading and not praying, and for praying for the late King. Present; and acknowledged, *ut supra*. Deprived.

50. Mr. *William Bullo*, Minister at *Scobo*; For not reading and not praying, and for praying for the late King; and as a Person imposed upon the Paroch by the Bishop, who would give him no entry at the Church, until he went in at the Window; and he had no Hearers these two Years; and as being a Scandalous Person. Present; and acknowledged his not reading and not praying. Deprived.

51. Mr. *John Chisholme*, Minister at *Lisly*; For not reading and not praying, and praying for the late King; and not observing the Thanksgiving and Collection. Present; and acknowledged his not reading and not praying. Deprived.

52. Mr. *James Adamson*, Minister at *Simprin*; For not reading and not praying, and for praying for the late King. Present; and acknowledged, *ut supra*. Deprived.

53. Mr. *William Gray*, Minister at *Dunee*; For not reading and praying, and not observing the Thanksgiving-day. Absent; holden as Confest. *Certifications, and deprived.*

54. Mr. *James Gray*, Minister at *Kelso*; For not reading and not praying, and praying for the late King. Absent; holden as Confest. *Certifications, and deprived.*

55. Mr. *John Blair*, Minister at *Scoon*; For not reading and not praying, and praying for the late King; and for saying, *That the Defeat of his Majesties Forces at Gillechrunkie, was the best News in the World*: And upon the Death of the Viscount of *Dumdee*, *That the greatest Bulwark for the Protestant Religion, and against Popery, was gone*. Present; and denying the last two, and declaring that he had prayed for their Majesties King *William* and Queen *Mary*; and that he made search for the Proclamation, but got it not in due Time; and albeit he were deprived, he would still pray for their Majesties. *Acquitted, and ordained to read the Proclamation the next Sabbath.*

56. Mr. *John Ogilvie*, Minister at *Collace*; For not reading and not praying. Present; and acknowledged. Deprived.

September 4. 1689.

57. Mr. *Paul Gelly*, Minister at *Avith*; For his not reading and not praying, and for his Treasonable inveying against the Government, and praying for the Restoration of the late King, exhorting his Hearers to pray so in private; and for saying, *That then he expected*

pested a blessed Reformation, and that they had only gotten wicked Tyranny and ungodly Rulers to govern them; and that the People had no Security of Life or Fortune. The Defender present, Probation aduced. *Finds the Libel proven, and therefore deprives the Defender.*

58. Mr. John Monro, Minister at Sterling; For not reading and not praying, and praying for the late King. Present; and declared that he had still prayed for their Majesties, since the Proclamation of Estates, which came not to his Hands in due Time, and that he had made search for the same, and had no Scruple to read. *Acquitted.*

59. 60. Mr. James Griffin, Minister at Dumfermling, and Mr. Simon Couper, Minister there; For not reading and not praying, and for saying, that when the News came of the defeat of Gillechrankie, that no less could come of them for rebelling against their lawful King. The Defenders present; Probation aduced by Witnesses. *Finds not the Libel against Mr. Simon proven; and in regard that Mr. Griffin declared, that the Proclamation came not to his Hand, and that he had no Scruple to read it, both were Acquitted.*

61. Mr. Thomas Marisshall, Minister at Carnock; For not reading and praying, and praying for the late King, and hoped to see him in his Throne before Lammas. Present; and acknowledged the not reading and praying for their Majesties. *Deprived.*

62. Mr. David Fairbairne, Minister at Dunning; For not reading and not praying, and not observing the Day of Thanksgiving, nor suffering any Collection to be made for the French and Irish Protestants. Present; and acknowledged, *ut supra.* *Deprived.*

63. Mr. John Langlanes, Minister at Hawick; For not reading and praying, and for praying for the late King. Present; and acknowledged his not reading and praying. *Deprived.*

64. Mr. William Milles, Minister at Flisk; For not reading and praying, nor observing the Day of Thanksgiving, and suffering his Servants to labour thereon. Present; and acknowledged his not reading and praying. *Deprived.*

65. Mr. Will. Arnot, Minister at Abdie; For not reading, and praying for the late King, that God would restore him to his Throne; and for not observing the Days appointed the Thanksgiving, and the Collection. Present; and acknowledged, *ut supra.* *Deprived.*

66. Mr. William Grant, Minister at Newburgh; For his not reading and praying, and praying for the late King, and not observing the Day of Thanksgiving. Present; and acknowledged his not reading and praying. *Deprived.*

67. Mr. James Seaton, Minister at Crench; For not reading and praying,

praying, and praying for the late King ; and for not observing the Day of Thanksgiving, suffering his Servants to work that Day, and impeding the Contribution for the French and Irish Protestants. Present ; acknowledged, *ut supra*. Deprived.

68. Mr. *Thomas Paterfon*, Minister at *Borthwick* ; For his not reading, and praying for the late King. Present ; acknowledged his not praying and reading. Deprived.

69. Mr. *Robert Bannerman*, Minister at *Newton* ; For not reading and praying. Present ; and acknowledged. Deprived.

70. Mr. *Math. Erwing*, Minister at *Houdran* ; For not praying and reading, and praying for the late King. Present ; and acknowledged his not reading and praying. Deprived.

71. Mr. *Alexander Grant*, Minister at *Farce* ; For not reading and praying. Present ; and acknowledged. Deprived.

72. Mr. *Walter Stirling*, Minister at *Badnoch* ; For his not reading and praying. Present ; and acknowledged. Deprived.

73. Mr. *John Wenzel*, Minister at *Dennio* ; For his not reading and praying, and praying for the late King and Queen, and for their Restauration, and Shame and Confusion to their Dethroners. Present ; acknowledging his not reading and praying. Deprived.

74. Mr. *Robert Arthburnet*, Minister at *Cranston* ; For his not reading and not praying. Present, and acknowledging. Deprived : And in respect he was ordered to be denounced ; for resetting in his House John Hay, after he was in the Rebels Army, was ordained to be carried to Prison.

75. Mr. *Andrew Florber*, Minister at *Cameron* ; For his not reading and not praying, and praying for the late King *James*. Present ; and acknowledged his not reading and praying. Deprived.

76. Mr. *William Nesmith*, Minister at *Eickfoord* ; For his not reading and not praying, and praying for the late King's Restauration, and Destruction to his Enemies, and that God would take the Usurper out of the Way. Present ; and acknowledging, *ut supra*. Deprived.

77. Mr. *Alexand. Williamson*, Minister at *Tilliallan* ; For not reading and not praying, nor observing the Day of Thanksgiving. Present ; and acknowledging, *ut supra*. Deprived.

78. Mr. *Thomas Rutherford*, Minister at *Sudar* ; For his not reading and not praying. Present ; and acknowledging the same. Deprived.

79. Mr.

79. Mr. *James Arthburnet*, Minister at *Dyffert* ; For his not reading and not praying, and for praying for the late King. Present ; acknowledging his not reading nor praying. *Deprived.*

80. Mr. *George Paterfone*, Minister at *Dersie* ; For his not reading and not praying, and for discharging the Presenter to say, *God save King William and Queen Mary*, when he was ending the reading the Proclamation concerning the Baggage-Horses, and forbidding him to read it till he was out of the Kirk. Present ; acknowledging his not reading nor praying. *Deprived.*

81. Mr. *James Weems*, Minister at *St. Leonards* ; For his not reading and not praying, and praying for the late King. Present ; and acknowledges his not reading and praying. *Deprived.*

82. Mr. *Alex. Auchentock*, Minister at *Dunlogo* ; For his not reading and not praying, and praying for the late King's happy Restoration, and Confusion of his Enemies ; and for not observing the Thanksgiving, nor Contribution. Absent ; holden as Confest. *Certification granted against him, and he deprived.*

83. Mr. *Alex. Sutherland*, Minister at *Larbor and Dunipace* ; For his not reading and not praying, and joining the Rebels. Absent ; holden as Confest. *Certifications deprived.*

84. Mr. *Robert Glasford*, Minister at *Auchterderron* ; For his not reading and not praying, and praying, in a disdainful manner, for King *William* and Queen *Mary*, as those whom the States had set over us for King and Queen. Present ; declared the Proclamation came not to his Hands ; and if he had got the same by a private Hand, he would have read it without Scruple ; and that he had prayed for King *William* and Queen *Mary* ; albeit not in the same Terms at first, yet thereafter he prayed for them in the Terms of the Proclamation. *Acquitted.*

Septemb. 8. 1689.

85. Mr. *George Chalmers*, Minister at *Kenoway* ; For not reading and praying, and saying to some of the Presbyterian-Perfwasion, That there were three Papers lying in the Parliament-House, which was like to cause the Members of Parliament sheath their Swords in one anothers Sides. Present ; acknowledging his not reading the Proclamation ; and being allowed till to morrow to advise if he would read the same, and being again called, declared, He had not the freedom to read the same. *Deprived.*

86. Mr. *John Falconer*, Minister at *Carnbee* ; For his not reading and praying. Absent ; holden as Confest. *Certification granted against him, and he deprived.*

87. Mr. *Alex. Douglass*, Minister at *Coldingham*; For his not reading and praying. Present; and acknowledging the same. *Deprived*.

88. Mr. *Thomas Auchentock*, Minister at *Anstruther-Wester*; For his not reading, and praying for the late King. Present; acknowledging his not reading nor praying. *Deprived*.

89. Mr. *John Berkley*, Minister at *Cockburnspath*; For not reading and praying. Present; and acknowledging the same. *Deprived*.

90. Mr. *John Lydell*, Minister at *Opkirk*; For his not reading the Proclamation and praying for their Majesties; and saying, That *he would never pray for them as long as his Blood was warm*. Present; and acknowledging his not reading and praying. *Deprived*.

91. Mr. *John Berkley*, Minister at *Edean*; For his not reading, and praying for the late King. Present; and acknowledging his not reading and praying. *Deprived*.

92. Mr. *Alex. Wilson*, Minister at *Elie*; For his not reading and praying. Present; acknowledged, *ut supra*. *Deprived*.

93. Mr. *David Baine*, Minister at *Kinglassie*; For his not reading and praying, and not reading the Proclamation, albeit the same was tendered to him in the Church. Present; declared that the Proclamation came not to his Hands; but that he did still, and would continue to pray in the Terms thereof, albeit deprived. *Acquitted*.

94. Mr. *Andrew Bruce*, Minister at *Pitfennymy*; For his not reading and praying. Present; and declared that he had still prayed for their Majesties from the beginning; and that he had intimate from his Pulpit the Tenour of the said Proclamation, after he had seen the same. *Acquitted*.

Septemb. 10. 1689.

95. Mr. *John Lamie*, Minister at *Eccloisgrage*; For his not reading and praying, and praying for the late King, and keeping correspondence with the V. of *Dundee*, and sending private Persons to acquaint the Rebels of Sir *John Laniers* being on his march to attack them. Present; acknowledging his not reading and praying. *Deprived*.

96. Mr. *Archibald Buchan*, Minister at *Spell*; For not reading and praying, and for employing disaffected Persons who were deprived, to preach for him, who prayed for the late King. Present; and acknowledged the not reading and praying. *Deprived*.

97. Mr. *Richard Scolt*, Minister at *Askirk*; For his not reading and praying. Present; and acknowledged the same. *Deprived*.

98. Mr.

98. Mr. *Henry Knox*, Minister at *Bouden* ; For not reading and praying, and for saying, That *he had rather the Papists should gain the day, than the Presbyterians*. Present ; and acknowledged the same. Deprived.

99. Mr. *James Luntie*, Minister at *Chirnfyde* ; For not reading and praying. Present ; and acknowledged the same. Deprived.

100. Mr. *James Gordoun*, Minister at *Rosneath* ; For not reading and praying. Absent ; holden as confest. Certification, and deprived.

101. Mr. *Alex. Ramsay*, Minister at the old Church of *Edinburgh* ; For not reading and praying ; and for praying exprelly for the late King and Bishops, after they were abolished by Act of Parliament. The Libel found proven by the Depositions of the Witnesses. And he was deprived.

102. Mr. *John Midletoun*, Minister at *Marknich* ; For not reading and praying, and for praying for the late King. Found the Libel not proven by the Depositions of the Witnesses aduced. And he was acquitted.

103. Mr. *John Park*, Minister at *Cainden* ; For not reading and praying ; for baptizing the Children of scandalous Persons, without demanding Satisfaction therefore ; and praying, That the Walls of the Castle might be as Brass about D. Gordon. Finds the Libel not proven by the Depositions of Witnesses aduced. And he was acquitted.

Septemb. 12. 1689.

Mr. *John Gordoun*, Minister at *Aberladie* ; For his not reading and praying. Absent ; holden as Confest. Certification, and deprived.

104. Mr. *John Beatoun*, Minister at *Aytone* ; For not reading and praying ; and for praying for the late King, and not observing the Thanksgiving. Present ; acknowledged his not reading and praying. Deprived.

105. Mr. *David Stirling*, Minister at *Heymonth* ; For his not reading and praying, and not observing the Thanksgiving. Present ; and acknowledged, *ut supra*. Deprived.

106. Mr. *James Gladstains*, Minister at *Yettam* ; For not reading and praying ; and praying for the late King, and not observing the Thanksgiving. The Labels found proven by the Witnesses aduced. Deprived.

107. Mr. *Alex. Hay*, Minister at *Kineucher* ; For not reading and praying ; and praying for the late King, and reflecting upon the Estates. Proven by Witnesses. He was deprived.

108. Mr. *William Thompson*, Minister at *Borrlawstoness*; For not reading and praying, and not observing the Thanksgiving. Absent; holden as Confest. *Certification, and deprived.*

Septemb. 17. 1689.

109. Mr. *Alex. Leslie*, Minister at *Craill*; For not reading and praying. Present; and acknowledged his not reading and praying. *Deprived.*

110. Mr. *Andrew Hardie*, Minister at *Forgondenis*; For not reading and praying. Present; and acknowledged, *ut supra.* *Deprived.*

111. Mr. *David Spence*, Minister at *Kirsurd*; For not reading and praying, and not observing the Thanksgiving, and for not intimating the Proclamation for the French and Irish Protestants; and declared publicly, *It was as lawful to go and hear Mass, as to bear a Sermon in a Meeting-house.* Present; and acknowledged, *ut supra.* *Deprived.*

112. Mr. *William Methuen*, Minister at *Fogo*; For not reading and praying. Present; and acknowledging. *Deprived.*

113. Mr. *John Home*, Minister at *Greenlau*; For not reading and praying, nor observing the Thanksgiving. Present; acknowledged, *ut supra.* *Deprived.*

114. Mr. *John Balnaves*, Minister at *Dumbarny*; For not reading and praying. Present; and acknowledging. *Deprived.*

115. Mr. *John Stewart*, Minister at *Waltoun*; For not reading and praying. Present; acknowledging. *Deprived.*

116. Mr. *William Gairns*, Minister in the *Tolbooth* of *Edinburgh*; For not reading and praying, and absenting himself the Day of the reading the Proclamation; and prayed only, *God have Mercy upon King William and Queen Mary, and the Royal Family*; and for not reading the Proclamation concerning the Fast, which he contemptuously threw down when offered to him. Present; and acknowledging his not reading the Proclamation of the Estates, nor the Proclamation for the Fast. *Deprived.*

117. Mr. *George Maitland*, Minister at *Moffu*; For not reading and praying. Absent; holden as Confest. *Certification, and deprived.*

118. Mr. *James Chalmers*, Minister at *Kilpatrick-Fleeming*; For not reading and praying. Absent; holden as Confest. *Sentence, ut supra.*

119. Mr. *Robert Junkin*, Minister at *Abernethie*; Libel, *ut supra.* Absent, *ut supra.* *Sentence, ut supra.*

120. Mr.

120. Mr. *John Macquhorn*, Minister at *Dallmelingeloun*; For not reading and praying, and absenting himself from his Church for two Years, without any violence. Absent; holden, *ut supra*. Sentence, *ut supra*.

121. Mr. *John Wilkie*, Minister at *Lintoun* in *Tivedale*; For not reading and praying. Absent; holden as confest. Sentence *ut supra*.

122. Mr. *George Macgrather*, Minister at *Collace*; For not reading and praying, and for praying for the late King's happy Restauration to the Throne, and Confusion of his Enemies. Present; and acknowledging his not reading nor praying. *Deprived*.

123. Mr. *Thomas Strachan*, Minister at *St. Martins*; For not reading nor praying, nor observing the Thanksgiving, and a Proclamation for a voluntary Contribution to the French and Irish Protestants; and for praying for the late King and his happy Restauration, and Confusion of his Enemies. Present; declared he only read the Proclamation, and prayed for their Majesties King *William* and Queen *Mary*, Sunday last after the Citation. *Deprived*.

124. Dr. *James Kinnaries*, Minister at *Selkirk*; For not reading and praying, and praying for the late King, that God would restore him to his wonted Privileges; and for keeping Correspondence with Papists, and not observing the Fast. Witnesses aduced; the Libel not found proven, and he was *acquitted*.

125. Mr. *William Alifons*, Minister at *Lilbucho*; For not reading and praying, and praying for the late King's Restauration. Witnesses aduced, and the Libel not found proven. *Acquitted*.

126. Mr. *James Murray*, Minister at *Tarrow*; For not reading and praying, and for delating such of his Parochinners to the Circuit, as withdrew from his Preachings in 1684. Witnesses aduced, found that he had obeyed the Proclamation. *Acquitted*.

September 19. 1689.

127. Mr. *John Smith*, Minister at *Comrie*; For not reading and praying, and for praying for the late King's Restauration; and for saying, That our Rulers are as Sodom, and Judges as Gomorrah. Present; and acknowledging his not reading and praying. *Deprived*.

128. Mr. *William Murray*, Minister at *Craff*; For his not reading and not praying, and for praying for the late King's Restauration; and for causing to be read on the Sunday after the Defeat of his Majesties Forces at *Gillechrunkie*, these Notes in the 118th Psalm, *This is the Day God made, in it we will joy Triumphantly*. Present; and acknowledging his not reading and praying. *Deprived*.

129. Mr.

129. *Mr. David Young*, Minister at *Monivaird*; For his not reading nor praying, and praying for the late King; and not observing the Thanksgiving nor Proclamation for the Collection. Present; acknowledges that he did not read nor pray in the Terms of the Proclamation till the Sabbath after the Citation was given him. *Deprived.*

130. *Mr. David Hedderweick*, Minister at *Camebre*; For not reading nor praying, and for entertaining of Skulking Persons, and for saying, in a deriding manner, *That the Surrender of the Castle of Edinburgh made a great noise.* Absent; holden as Confess. *Certification deprived.*

131. *Mr. Alexander Arthburnet*, Minister at *Arthburnet*; For not reading the Proclamation of the Estates, nor praying in the Terms thereof, nor observing the Fast, nor Proclamation for the Contribution. Absent; holden as Confess. *Sentenced, ut supra.*

132. *Mr. Alexander Foulis*, Minister at *Enderwick*; For not reading, nor praying, nor observing the Fast. Present; and acknowledging his not reading the Proclamation, but prayed for their Majesties, though not in due time. *Deprived.*

133. *Mr. James Adamson*, Minister at *Etrick*; For his not reading and praying, and praying for the late King's Restauration; and for not observing the Fast, but suffering his Servants to work that Day; and harbouring disaffected Persons. Depositions of the Witnesses aduced, the Libel not found proven. *Acquitted.*

September 26. 1689.

134. *Mr. Thomas Blair*, Minister at *Lendell*; For not praying nor reading, nor observing the Thanksgiving, nor the Proclamation for the voluntary Contribution. Present; and acknowledging his not reading nor praying. *Deprived.*

135. *Mr. David Drummond*, Minister at *Killmaddock*; For his not reading and praying, nor observing the Fast; and for keeping Company with disaffected Persons. Present; acknowledged, *ut supra.* *Deprived.*

136. *Mr. Alexander Burnet*, Minister at *St. Ninians*; For his not reading nor praying, and for praying for the late King and pretended Prince of Wales. Absent; holden as Confess. *Certification, and deprived.*

137. *Mr. Gideon Brown*, Minister at *Smelholme*; For not reading and praying, and absenting himself from his Church the Time appointed for the reading the Proclamation of Estates. Present; and acknowledged his not reading and praying. *Deprived.*

138. Mr.

138. Mr. *John Keir*, Minister at *Roxburgh*; For not reading the Proclamation at the end, but only a part thereof, and mincing the same; and for not praying for their Majesties, and for praying for the late King, that God would confound his Enemies. The Libel not proven by the Witnesses aduced. *Acquitted.*

139. Mr. *Robert Rule*, Minister at *Dundee*; For not reading nor praying, nor observing the Day of Thanksgiving, nor observing the Proclamation for a voluntary Contribution to the French and Irish Protestants. Present; and acknowledged his not reading and praying. *Deprived.*

October 10. 1689.

140. Mr. *William Mac-Lethny*, Minister at *Bonill*; For not reading and praying, and for saying, that *seeing he had taken an Oath to King James, he would not obey King William's Authority*; and encouraging People to disown the Authority of their present Majesties. Absent; holden as Confest. *Certifications granted against him, and he deprived.*

141. Mr. *John Lawson*, Minister at *Elith*; For his not reading the Proclamation of the Estates, nor praying in the Terms thereof. Present; and acknowledged the same. *Deprived.*

142. Mr. *Alexander Balnaves*, Minister at *Kinloch*; For not reading and praying, *ut supra*, nor obeying the Thanksgiving or Fast. Present, and acknowledged his not reading nor praying. *Deprived.*

143. Mr. *Charles Ross*, Minister at *Cralen*; For not reading nor praying, nor observing the Fast. Present; acknowledged, *ut supra*. *Deprived.*

144. Mr. *Gilbert Blair*, Minister at *Blair*; For his not reading, nor praying in the Terms of the Proclamation of the Estates, nor observing the Fast. Present; and acknowledged, *ut supra*. *Deprived.*

145. Mr. *John Blair*, Minister at *Fuirrey*; For not reading nor praying, and refusing to do the same, and saying, *Let the Whigs pray for King William and Queen Mary, for he would not, for he never got good by them*: And for saying, *That he would not pray for them, till She got her Father's Blessing*; and *God keep him from having such a Daughter*. Absent, holden as Confest. *Deprived.*

146. Mr. *John Kier*, Minister at *Culls*; For not reading, nor praying, nor observing the Thanksgiving nor Collection. Present; and acknowledged his not reading nor praying. *Deprived.*

147. Mr. *David Rankin*, Minister at *Ratry*; For not reading the Proclamation of the Estates, and praying in the Terms thereof;
and

and for not observing the Day of Thanksgiving. Present; and acknowledged, *ut supra*. Deprived.

October 3. 1689.

148. Mr. Robert Young, Minister at Kippen; For not reading and not praying, and for many Evidences of his dissatisfaction to the Government, and for his being otherwise Scandalous, and for certain Expressions uttered by him. Present; denies the Proclamation came to his Hands the 21th of April, and that he was constantly since Molested; and that he never preached since, except once in his own House, and then he knew of the Proclamation, and did not read nor pray in the Terms thereof. Deprived.

149. Mr. Patrick Bell, Minister at Port; For not reading nor praying, nor observing the Thanksgiving. Absent; holden as Confest. Certification, and deprived.

150. Mr. James Menzies, Minister at Calender; For not reading, and not praying. Deprived.

151. Mr. John Edmigestown, Minister at Gorgounoch; For not reading and praying, and throwing from him the Proclamation of the Estates when delivered to him to read; and being a Person violently thrust in on the Paroch without consent; and for his Immoderate Drinking, and other scandalous Practices. Depositions of the Witnesses aduced, found the Libel sufficiently proven. Deprived.

152. Mr. Alexander Mac-Knizir, Minister at Neutyll; For his not reading nor praying, nor observing the Fast. Depositions of the Witnesses aduced; finds the Libel not proven. Acquitted.

October 8. 1689.

153. Mr. Patrick Strachan, Minister at Maxtown; For not reading and not praying. Present, and acknowledged. Deprived.

154. Mr. William Eason, Minister at Auchtergaven; For not reading, and praying that the Lord would exalt King James's Horns above his Enemies, and that they and their Designs might be Confounded. Present; and acknowledged his not reading and not praying. Deprived.

155. Mr. Thomas Fowler, Minister at Kinail; For not reading nor praying, and for praying for the late King's Restoration, and for thanking God for the Viscount of Dundee's Victory against Maj. Gen. Mackay at Gillebrankie, and thereupon drinking the late King and Viscount of Dundee's Health. Present; acknowledged, *ut supra*. Deprived.

156. Mr. John Murray, Minister at Scoon; For not reading and praying, and for praying for the late King's Restoration; and sitting

ting down on his Knees, and blessing the Viscount of Dundee in his Undertaking for the late King, and for sending his Brother with the late Viscount; and for saying to him, *God's Curse and my Curse beset you, if you leave the Viscount until he return Victorious.* Present; and acknowledged his not reading, nor praying. Deprived.

October 10. 1689.

157. Mr. William Law, Minister at Forres; For not reading nor praying, nor observing the Proclamation for the Contribution. Present; and acknowledged, *ut supra.* Deprived.

158. Mr. John Drummond, Minister at Mintzie; For his not reading nor praying, and for praying for the late King, and being otherwise scandalous in his Life. Present; and acknowledged, *ut supra.* Deprived.

159. Mr. William Falconer, Minister at Dyck; For not reading nor praying. Present; and answered, that Dundee was at the Place on the Day appointed for reading, with a great number of Men and Arms at Forres, and staid there two Days before, and a Day after, and threatening all the Ministers of the Presbytery convened at that time, if they should read the same; and that there was no other Day appointed for reading thereof; and that he was content to make Faith, that he had expressly prayed for their Majesties; and that he was of Opinion that such a Government of the Church, which conduces very much to Piety and suppression of Vice, hath the approbation of God Almighty, and so is *Jure Divino*; and that Presbyterian Government with Moderation and Unity may conduce to the aforesaid Ends as much as any other Government in the Church of this Nation. *In regard that M. G. Mackay was in the Neighbourhood, and as near the time appointed for reading the Proclamation of the Estates, and during his continuance there, the Defendant persisted in his disobeying, he was deprived.*

160. Mr. William Hay, late Bishop of Murray, as Parson of Elgin; For not reading nor praying, nor observing the Proclamation concerning the Thanksgiving, Contribution and Fast. Absent; holden as Contest. *Certifications, and deprived.*

161. Mr. Archbald Gud, Minister at Elgin. Libel, *ut supra.* Present; acknowledged not reading nor praying. Deprived.

162. Mr. James Cook, Minister at Langbude; Libel, *ut supra.* Present; and acknowledged, *ut supra.* Deprived.

163. Mr. John Drummond, Minister at Foulies; For not reading and praying, and praying for the late King, and keeping converse with Rebels. Present; acknowledged, *ut supra.* Deprived, and

ordered to be committed to Prison, and the Bond granted to Keiller to produce him, ordered to be given to him the said Lord of Keiller.

October 16. 1689.

164. Mr. James Craig, Minister at Kilren; For not reading and praying, and saying, That this Prince, King William, had procured great Trouble in his Time; and wishing he were drowned in the mickle Pot of Great-Nesse, which is the deepest place in Murry-Water; and for calling King William a Cypher'd King; and for several other opprobrious Speeches. Witnesses aduced. The Libel not found proven, and he acquitted.

October 18. 1689.

165. Mr. James Forsythe, Minister at St. Ninians; For not reading and praying, nor observing the Thanksgiving, and reflecting against the Proceedings of the Estates. Depositions of Witnesses aduced. Libel not proven, and he acquitted.

166. Mr. James Aird, Minister at Torburne; For not reading and praying, and praying for the late King, our natural Prince, that God would comfort him in the Day of his Distress; and praying that God would send back that Tyrant (meaning King William, who had come to invade these Lands) with a Hook in his Jaws. Depositions of Witnesses aduced. The Libel found proven, and he deprived.

October 22. 1689.

167. Mr. John Hamilton, late Bishop of Dunkeld, as Minister at Miglo, and Mr. John Gresham his Helper; Both for not reading the Proclamation, nor praying in the Terms thereof; and the said Mr. John, for praying for the late King's Restauration, and that God would give him the Necks of his Enemies; and for harbouring the Wife of Dundee. Mr. John Hamilton absent, holden as Confest; and Mr. Gresham present, and acknowledging he read not the said Proclamation, nor prayed in the Terms thereof. Certification granted against Mr. John Hamilton; and both deprived.

October 29. 1689.

168. Mr. Alex. Lindsay, Minister at Cortachie; For not reading and not praying; and praying for the late King, and not observing the Thanksgiving; and several other things libelled against him, as evidencing his dissatisfaction to the present Government, and keeping Correspondence with the Rebels. Present; and acknowledging his not reading nor praying. Deprived.

169. Mr. John Nicolson, Minister at Erroll; For not reading and praying, and for employing deprived Ministers to preach for him

him the Day of the Fast, and for praying in general for the King and Queen, and that God would enlighten the King's Eyes, and that no Arms prosper against him, meaning the late King. Present; and acknowledged, *ut supra*. Deprived.

Novemb. 7. 1689.

170. Mr. *John Ross*, Minister at *Dornoch*; For not reading the Proclamation of the Estates, nor praying in the Terms thereof. Present; and the Complainant being cited, and having produced no Witnesses; and the Defender producing a Certificat, that the Proclamation was not sent to the Sheriff-Deputy of the Shire of *Southerland*, or the Clerk of the foresaid Shire under their Hands; and declaring that he had no Scruple to read the same; and that he had prayed for their Majesties, King *William* and Queen *Mary*. Acquitted.

171. Mr. *James Fran*, Minister at *Keith*; For not reading and praying, and praying for the late King's Restoration to the Throne. Absent; holden as Confest. Certification, and deprived.

172. Mr. *Arthur Strachan*, Minister at *Morthick*; For not reading, and praying for the late King's Restoration to the Throne; and for his conversing with Rebels, and for pressing some of his Parishioners to go into open Rebellion under the Lord *Dunfermling*. Present; and acknowledging his not reading nor praying. Deprived.

173. Mr. *John Henderson*, Minister at *Defford*; For his not reading nor praying, and praying for the late King's Restoration to the Throne. Present; and acknowledged his not reading nor praying. Deprived.

174. Mr. *John Hay*, Minister at *Ruthven*. Libelled, *ut supra*. Present; and acknowledged, *ut supra*. Deprived.

175. Mr. *Patrick Chalmer*, Minister at *Boynzee*; For not reading and praying, and praying for the late King's Restoration; and for his praying against, and speaking Evil of the present Government, and praying for *K. William* and *Q. Mary* scoffingly, saying, as they call them. And for expressing, That seeing the Convention had voted out *K. James*, he hoped they would vote on the belief of the Trinity assu. And for calling the Members of Parliament a pack of Devils and Rebels: And that the Convention had only issued out the Proclamation for the Contribution, on purpose to disgrace King *James*; and that they were Runnagadoes and Rascals who came from *Ireland*, and pretended Persecution, Oppression and Force, when they had never lain under any, and therefore would not intimate the Procla-

mation : And for saying, That *all that are for King William, should renounce the Name of Protestants, and take that of Rebels.* And for his ordinary conversing with Papists, drinking Drunk ; and being otherwise scandalous in his Life and Conversation. Present ; and acknowledged his not reading and praying. *Deprived.*

176. Mr. *John Innes*, Minister at *Gairrie* ; For not reading the Proclamation, and praying in the Terms thereof ; and for praying for the late King's Restauration to the Throne. Present ; and declaring, as soon he had notice of the Proclamation of the Estates, he prayed for their Majesties, King *William* and Queen *Mary* : And that the Proclamation not coming to his Hands in due time, sometime thereafter he read the same, having got it from a neighbouring Minister. *Acquitted.*

177. Mr. *Alex. Ker*, Minister at *Grange* ; For not reading and praying, and praying for the late King's Restauration to the Throne. There being a Certificate produced, under the Hands of two Physicians, upon Soul and Conscience, That he was not able to travel : And another Declaration under the Hands of his Parishioners, that he had given Obedience, *he was acquitted.*

178. Mr. *John Dempster*, Minister at *Larg* ; For not reading and praying, and praying for the late King. Absent. *Deprived.*

179. Mr. *Simon Grant*, Minister at *Duth* ; For not reading and praying. Acknowledges. *Deprived.*

180. Mr. *Colme Nicolson*, Minister at *Kirkmichol* ; For not reading and praying. Absent. *Deprived.*

181. Mr. *John Stewart*, Minister at *Cromdale* ; For not reading and praying. Present ; and acknowledges. *Deprived.*

182. Mr. *James Grant*, Minister at *Abernethie* ; For not reading and praying. Present ; and acknowledges. *Deprived.*

183. Mr. *Walter Rose*, Minister at *Rogart* ; For not reading and praying, and praying for the late King. Never called in question. Continued till the first Thursday of January, and never called.

184. Mr. *Hugh Rose*, Minister at *Creigh* ; For not reading and praying, and praying for the late King. Never called in question. Continued, ut supra, and never called.

The Scots Episcopal Innocence, &c.

P A R T III.

Being some Reflections on Dr. Monro's malicious Pamphlet, entitled, The Spirit of Calumny, &c.

PLUTARCH in his Book *de Cohibenda Ira*, has a Story of one *Magas* King of *Cyrene*, that sent some *Bones* and a little *Bowl* to a Poet, who had writ *Invectives* against him, as thinking that he had done it for want of better *Employment*. Certainly we have reason to make the same Judgment of our Scots Prelatists, who being spued out of their own Country by the Convention, as an *Insupportable Grievance*, have nothing else to do, but invent and publish *Calumnies* against the *Presbyterians*, whom the King and Parliament have preferred before them; and in Truth their *Choler* hath got the *Ascendant* so much, that if any good natur'd Physician will present them with a *Purge*, Ple chearfully contribute for some *Bells* and *Whistles*, which for any thing I know, may be a Service to the State, and prevent a Voyage to the *Baltick* for Hemp.

But to come to our Authors. Their Pamphlet, entitled, *The Spirit of Calumny and Slander*, is truly the same with which they themselves are possessed, as undeniably appears from the 3d Page of their Epistle to the Reader, where they assert, *That they know no Sect, Ancient or Modern, that ever broke the Peace of the Christian Church, but may be more plausibly defended than the latest Edition of Presbtery in Scotland.* By the latest Edition, they must mean as it is now established, since the late Revolution in Doctrine and Discipline. Now for the Doctrine of the Presbyterians, it is establish'd by Act of Parliament, as contained in the *Westminster Confession*, which is granted by every one to be the same, as to the Matter, with the Doctrinal Articles of the Church of England. Then as for their

their Discipline, which is establish'd by the same Authority, it is that of their Government by Parochial Consistories, made up of the Minister and Elders; Presbyteries, which consist of a greater number of Ministers and Elders associated; Provincial Synods, which are composed of Delegates from the several Presbyteries; and General Assemblies, which are form'd of Commissioners from all the Presbyteries of the Kingdom. Now any that have perused the Learned Arch-bishop *Usher's* Treatise, to reconcile Episcopacy and Presbytery; or that have ever considered the Concessions made as to the Government of the Church by *Charles I.* in his Treaties, may easily be convinc'd, whether our Learned Authors were not possessed with the Spirit of Calumny and Slander even in the sense of the Moderate Episcopals, when they publish'd the Proposition above-mentioned. But this will appear more evident still, if we do but enumerate some of the Antient and Modern Sects who have broke the Peace of the Church.

1. To begin with the *Gnosticks*, who were so Antient, that *Dr. Hammond's* *Diff. Proem de Antichr.* thinks that the Apostles saw the first Authors of their Opinions; and that *St. Paul* alludes to them, *1 Tim. 6. 20.* They are charg'd with denying the Godhead of Jesus Christ, maintaining all manner of Impure Lusts, polluting the Places where they met accordingly, and feasting barbarously on the Children begotten in such Impurity, after they had pounded them in Mortar, which they esteem'd a most religious Act, as is related by *Tertullian, Epiphanius, Theodoret, &c.*

In the next place, we shall name the *Manichaeans*, who begun about 290, and infected most of the Christian World: They held Christ to be a Creature, and the Holy Ghost the like, rebaptiz'd the Orthodox, and baptiz'd all their Disciples only from the Navel upwards, as thinking the inferior Parts unworthy of them.

The *Donatists* flourish'd in the 4th Age, and held, that the Son was less than the Father, and the Holy Ghost less than the Son: That it was lawful to kill themselves, rather than fall into the Hands of the Magistrates, and to kill others who were not of the Faith.

The *Armenians* in the 6th Age, who held, that Christ took not a Human Body from the Virgin, but his Body was immortal from the Minute of his Conception; that there was a quaternity of Persons, and that the Divinity suffered.

In the 11th and 12th the *Bohemians* rejected the Books of *Moses*, and Alledged that God had a Human Shape.

But

But to make haste, we shall come to the German *Anabaptists* of the 16th Century, whose Opinions and Enthusiasms are known to every one: And the *Socinians*, who deny the Divinity of Jesus Christ, &c.

For the *Arminians*, I know it's in vain to name them, most of the Party being infected with their Leaven. But if any Man will be at the pains to compare the Doctrine of the Church of England in her Articles, and the *Westminster* Confession, which agree in the Matter, with the Sects here mentioned, he may quickly be satisfi'd whether those Gentlemen may not justly be charg'd with a Spirit of Malice and Slander, in saying, That they know no Sect, Antient or Modern, &c. but what are more plausible than Presbytery in the latest Edition? They have no other Hole to creep out at, but either that they knew not of those Sects, or else that those Hereticks did not break the Peace of the Church; and then we shall know what Judgment to make of their Learning and Ingenuity. But if they insist upon the Comprehension-Act, let them answer what I have already said on that Head.

However, we may quickly be satisfied, that those Gentlemen's Veracity and Learning, are much of a-piece, if we consider the amiable Character which they bestow upon the Presbyterians in the *Scotts Presbyterian Eloquence*; viz. "That they are void of common Sense, never scruple any Perjury before a Judge, that may seem to advance their Cause. That they think Murder a Vertue, when the Work of the Covenant requires it. That they generally discountenance Morality; glory in Lying, Cheating, Murder and Rebellion, to fulfil the Ends of the Solemn League. That they look not upon a Man as endued with the Spirit of God, without a loud Voice, whining Tone, broken and smothered Words, and such canting deformity of Holiness. Their Ministers, they say, are a proud, sower, unconvertible Tribe; looking perfectly like Pharisees, having Faces like their horrid Decrees of Reprobation; are without Humanity, void of common Civility: Never preach Christ nor Eternity; are Firebrands, the Scandal of Christianity, and Disgrace of the Nation."

Now I would fain, in the first place, ask our Gentlemen, Whether this be not an Arraignment of the King and Parliament, who have lodged the Government of the Church in such Mens Hands, and established Presbytery to please such a sort of People? And if this Character be true, Whether King *William* be not the greatest of Tyrants, to have establish'd such a Church by the touch of his

Scepter,

Scepter, in Contradiction to such a Learned, Holy, and Innocent Party as the Scots Episcopalians? And if this Character be not true, Whether the Libellers and Bookseller be not obnoxious to the Government, and guilty of seditious Designs, in accusing his Majesty of having concurred to the settling of such a Church? Or, whether the Ministers of State in Scotland have not cause to demand Justice for this Indignity put upon their King and Parliament?

In the next place, Who deserve most to be charg'd with Falseness, Malice, Slander and Forgery, the Authors of the *Scots Presbyterian Eloquence*, who charge the whole Presbyterian Party of Scotland with those odious Crimes in general? or the Answerer, who proves the Prelatical Persecution by Acts of their own Parliaments, and their Murders by uncontrollable Instances? And his Charge in general against their Clergy, by the Vote of this present Parliament, when a Convention, *That they were the great and insupportable Grievance of the Nation*. To which the Prelatists can oppose nothing, but Sir George Mackenzie's Vindication of Charles II's Government in Scotland, which the Answerer hath made appear to be a malicious Libel, or else the Cause of King William's Undertaking was unjust, and He and his Parliament of Scotland abominable Liars, in declaring those Acts which Sir George defends to be *impious*.

And last of all, I would ask those Gentlemen, Whether they think that any thing which they invent or suggest against the Answerer, can justly deserve any Credit, when they attack the Reputation of the King, Parliament, and all the Presbyterians of Scotland?

But lest I should weary my Reader, in being too serious with Libellers, that know not how to be serious in any thing but Wickedness, I'll give him *Apelles's* Portraiture of Calumny; the Goddess to which our Scots Prelatists do now offer Incense, though at the same time they have still a hankering mind after *Bacchus* and *Venus*. This Goddess called by the Greeks *Διαβολή*, was accompanied by *Credulity* with great Leathern Ears like *Midas*; or the silly Tory-fellows about Town, who damn and sink themselves, if all that the Doctor and his Fraternity have writ against the Presbyterians be not true. *Credulity* stretched out her Hands to *Calumny*, as those dull Fellows do to the Authors of the *Scots Presby. Eloquence*. On each Hand of *Credulity*, were *Ignorance* and *Jealousy*, i.e. *Guthry*, *Foster*, &c. who trot about the Country, to impose upon the Credulous

Credulous, with their abominable Forgeries against the Presbyterians. The first of them was represented by a blind Woman, that saw as little before her Nose, as does *Simon Wild* the pretended Author of the *Spirit of Malice and Slander*: And the second by a Fellow of an ill-natur'd Look, just like Dr. *Monroe*, expressing his uneasiness, as the Doctor did at my Answers, but yet seeming to be pleased with some secret thing which he had discovered, as he and his scoundrel Journey-men hug and bless themselves at the huge Discoveries which they pretend to have made against Mr. R. in Sir *W. Paterson's* Letter, accusing him of the terrible Sin of Pope-burning. In the middle of the Picture, facing *Credulity*, appeared *Calumny* like a very handsome Woman, well dressed, but having a fierce Look, and her Eyes sparkling with Anger, the lively Representation of the false Accusations forg'd by the Doctor and his Fraternity, against the Church and State of *Scotland*, and varnish'd over with a counterfeit Zeal for the Church of *England*. In her left Hand *Calumny* carried a burning Torch, the flagrant Scandals with which they charge the *Presbyterians* in general and particular. And in her right Hand she dragg'd a little Infant, who by its cries implor'd the Assistance of Heaven, and so do we to vindicate our Innocence against the Scourge of their false Tongues. She had Envy for her Gentleman-Usher, who look'd like a Meagre and withered Fellow, eat up by his own Choler. Another lively Representation of Dr. *Monroe*, who changes Posts, and is sometimes Prefacer, sometimes Author, to the scandalous Libels against the *Presbyterians*; and being outed of his Place because unworthy, corrodes his own Bowels with his viperous Resentments, τὰς ἀνυχστὰς ἐφαγόμενος, the Unfortunate being always enraged with their Misfortunes. *Calumny* was followed by *Imposture* and *Flattery*, such as *Johnston's* forg'd Certificates; and those from the Coopers, Curats, Carters, and old obsolete *Jacobite* Magistrates, &c. at *Edinburgh*, of whom afterwards. However these took care of *Calumny's* Dress, or what else belong'd to her Service; and so those humble Sneaks are ready to wait on the Doctor, *Jurare in Verba Magistrum*, and condemn a Book which I am sure some of them never saw. At a considerable distance from *Calumny*, followed *Truth*. My Answers justified by the Acts of Parliament, and other Records of the Nation. *Truth* seem'd to march towards the Place where *Calumny* stood, to beat up the Doctor's Quarters. And *Truth* was followed by *Repentance* in Mourning; and I wish both of them to the Doctor, for the notorious Lies which he hath uttered against the *Presbyterians*. This

Representation of *Calumny* did *Apelles* present to one of *Ptolemy's* Captains, against another Painter, who had falsely accused *Apelles* of a Conspiracy. And in like manner I present my Reader with this Portraiture against Dr. *Monro*, and the rest of the Scots Prelatical Lies-mongers, who have falsely accused the *Presbyterians* in general, and many of them in particular.

Page 2. Our Authors undertake to make it appear, before any number of grave Witnesses, That there is not one good Consequence in the Answer to the *Scots Presbyterian Eloquence*. Whereas the Answerer challenged them then, and does again challenge them now, to prove this an ill Consequence; That if it can be made appear that they enacted severer Laws against us, than we have against them; or that the Prosecution of those Laws by the then Government, was much more rigid than the Prosecution of our Laws by the present Government: Then it must necessarily be granted, that the Scots Episcopalians are Liars, in saying, That they are more severely persecuted than ever we were. Now if I have not made good the Antecedent in the first part of the Answer to the *Presbyterian Eloquence*, I appeal to all Men of Sense: And therefore the Consequence must hold good in spite of the Doctor and his Journey-men: And until they answer what is aduced against their Position in that Book, they must be contented to be posted for Liars, in saying what they have asserted; or Cowards, that dare not defend it.

Page 2. You bestow the Epithet of the *truly Just*, upon Sir *Geo. Mackenzie*, and endeavour to stave off the Charge of Subornation, and change it into that which our Law calls Precognition, or a previous examination of the Witnesses. But, Doctor, there is a great difference betwixt Precognition and Prescription: Sir *George* set them their Lesson, and took an Account whether they had conn'd it, that they might swear it briskly in Court: And if it had been otherwise, there was no need of Sir *George's* begging forgiveness of God upon that Account; which Sir *George Campbell* of *Cessnock* will own to be true, though you have the Impudence to say, that I have no ground for what I asserted in this Matter, but my own Petulance.

Then as for your Insinuation, that Sir *Geo. Mackenzie* needed not that Gentleman's Recommendation to the present Court, if he had been ambitious to have been a Favourite. It shows your incurable Ignorance of what is the Subject in Controversy betwixt us; for I said, that he had a Mind to ingratiate himself with that Gentleman, without

without any mention of his Application to the Court; tho in the mean time it's well-enough known, that how ambitious soever you or he either might have been of Favour at Court, that the Court car'd for neither of you; and so you may stand aloof with the Fox, and cry out, fowre Plumbs, when you cannot come at them.

And as for your slovenly Reflections, *Pag. 3.* upon Sir *Geo. Campbell*, for divulging Sir *Geo. Mackenzie's* Acknowledgment, it's a Commendation from such an one as you, who can speak well of no honest Man: Nor has he any reason to resent it, seeing you are as unmannerly to the King and Queen, whose Favour you think not to have been worthy of Sir *Geo. Mackenzie's* Ambition.

As for what you call my Advice and Threatnings to English Ministers of State, I said nothing but what concerns the Honour of our Nation, and what all true Scots-men do and will maintain, that they ought not to meddle in our Affairs. *Stafford* was as high once, as some others are now: And his Holiness, Archbishop *Laud*, who took the Title of * *Pontifex Maximus*, * *Whitlock's Memorials*, p. 83. *Aeternum Reverendissime Cancellarie* and *Sanctitas Vestra*, did as much despise the Church and Kingdom of *Scotland*, as you and your Patrons do at this Day; yet both of them were broken in pieces by falling on that Stone. And as I said then, I say still, that the Kingdom of *Scotland* is not so very contemptible, but that its Influence may reach those who put an Affront and Injury upon them now, as well as formerly.

As for your false, malicious and impudent Reflection, *Pag. 3.* That I treat King *William* no better than other Kings. It's like the rest of your Sense and Veracity: I only make a Supposition, that if it should be so and so, what we may justly plead and defend by the practice of the Church of *England* toward King *James*. Whereas I charge your Kings with direct Breach of their Trust, and Subversion of the Original Contract; but your Eyes were blinded with Indecencies of Passion, or sitting up too late at the Tavern, that you could not, or would not see what I wrote; yet, like a devout Worshipper of Calumny, you are resolved to reproach, tho without either Sense or Reason, as appears by your delicate Argument to maintain your Position; because, I say, he is prevailed upon to write Letters to the General Assembly, which they are not obliged in Law to comply with; therefore you argue, that according to my Hypothesis, If he venture upon such Essays of Arbitrary Power, he may in a little time forfeit his Title, since he has none but such as is twisted with the Divine Right of Presbytery.

Pray, Doctor, look upon this Argument your self once more, and see whether your Conclusion can naturally follow from the Premisses, and compare the Hypothesis which you have laid down as mine, with P. 4. of my Book which you refer to; and see if you have not knavishly perverted it. My Assertion is, "That their Majesties accepted the Crown upon this Condition, among others, in the Claim of Right, *That they should consent to the Abolition of Prelacy, as contrary to the Inclination of the generality of the People* : And that they have since abolished it accordingly, (which is a fulfilling of the Contract) and established Presbytery in *Scotland*, as most agreeable to the Word of God, as well as the Peoples Inclinations, which are the very Words of the Act of Parliament. Then I suppose, that if their Majesties should be prevailed upon (which, blessed be God, there is no cause to fear) to act contrary to their solemn Oath, and the Claim of Right, they must needs see that the People of *Scotland* would have ground enough to plead a Breach of the Original Contract. Nor could the Church of *England* for shame condemn them, seeing they have made use of the same Plea, in their Convention and Parliament against King *James*.

Now, Doctor, where can you find in these Words, that I say or insinuate, that he hath no Title but what is twisted with the Divine Right of Presbytery? His Title is indeed twisted with an Obligation to abolish Prelacy, as contrary to the Peoples Inclinations, and to establish such a Government of the Church, as should be found most agreeable to the same. And accordingly after a Twelve-months suspence, which was time enough to examine it, Presbytery was settled, as most agreeable to the People, and, *ex superabundanti*, as also most agreeable to the Word of God: Which Clause it was in his Majesty's own Power to have consented to, or not; for there was no such thing twisted with his Title, nor did I ever assert it as you do knavishly alledg, though at the same time I made it appear, that according to the Church of *England's* Hypothesis, a King may forfeit his Title by breaking the Original Contract, and dispensing with the Laws; for that was the Clamour of your Party against the late King, though your Universities, Judges and Clergy, had formerly preached up his Dispensing Power.

Then for your Argument, to fix your Malicious Reflection upon me, that if he venture upon such Essays of Arbitrary Power, as writing Letters to the General Assembly, which they are not obliged in Law to comply with, he may in a little time Forfeit, &c.

It's

It's so weak, that I am asham'd for Country's-sake, that ever that Man should have been made Vice-Chancellor of an University who argues no better. Will any Man of Sense infer, that because his Majesty, out of his exuberant Clemency to his sworn Enemies, writes to the General Assembly to admit some of them into the Church, which they are impowered to do by the Law if they please, but are not obliged by the Law to do it; I say, will any Man of Sense, think that this is such an Essay of Arbitrary Power, as may hazard the forfeiture of the Crown? Indeed, Doctor, according to the late Actings and Arguments of your Party, such a Principle may be fix'd upon a certain sort of Men in the World, who as soon as the King touched the Hem of their Garment, and gave Liberty to Dissenters, did forthwith bandy against him, and expel him. But you may see that all those Kings which the Presbyterians did oppose, were guilty of overturning the very Foundations; and yet the World must needs own that they were very tender of King *Charles I's* Title and Person, notwithstanding of all his Male-Administrations. And if your Doctorship please, either to read *Rushworth's Collections*, *Whitlock's Memorials*, or the Bishop of *Salisbury's Memoirs of the House of Hamilton*, you will find how Honourably the Presbyterians of *Scotland* acted in relation to King *Charles I*, both in the Treaty, at delivering him up; complaining of the Breach of that Treaty by the Usurping Faction, and protesting against his Imprisonment and Trial; though you be pleas'd, to the dishonour of your Native Country, to assert, with as much Impudence, as Ignorance and Malice, *That we tied him Hand and Foot, till others cut off his Head*. Whereas all the World knows that the same Party who cut off his Head, would be satisfied with nothing less than our Hearts Blood for espousing his Cause, and that of his Son and Successor *Charles II*. when those who were afterwards the greatest Sticklers for your Party, did at the same time abjure him; as did also General *Monk* when he was actually bringing him in; which you may see in the same Author's above-mentioned; and the Life of both those Kings printed lately by *Nathaniel Crouch* in the *Poultry*.

In the next place, Doctor, I must find some Weapon-Salve for that dreadful Wound which you have given me, in saying, That her present Majesty is much obliged to me——— for alledging that the Scots Prelatists have put the *Stuarts* from the Throne. Really, Doctor, I do think that the Family of *Nassau* is now upon the Throne, and that with so many Advantages as have hardly been seen

seen before; for all the different Titles of *Birth*, *Marriage*, and the *Peoples Choice*, are centred in his present Majesty; whom God hath indowed with such Qualifications, that if *Alexander* the Great had had such a Successor, he would never have said, *detur digniori*. But, Doctor, I am so much a Scots-Man, that I am no otherwise for the House of *Nassau*, than as the Champions whom God hath chosen for the Protestant Interest, and one of the most Illustrious *Cyons* that ever was engrafted in old *Fergus's* Stock. Nor is it any Diminution to the Honour of our Country, to have a King from that Family which gave Emperors to *Germany*. But, Doctor, *Hinc ille Lachryma, proh dolor!* Here's the thing that grieves your Party. That that very Family which cut the Turkish *Bowstring* of *Passive Obedience*, when sent from *Spain* to choak the *Netherlands*, should, by the Wheel of Fortune, be tumbled from beyond Sea to do the like

for *Britain* and *Ireland*, which have been in horrible Convulsions ever since the Apostles of *Slavery*, * *Sibthorp* and *Manwaring* preached in 1626, That the King might make *Laws*, and do whatever pleaseth him; and that the Subjects under pain of *Damnation*, ought to pay the *Loan-Money*, demanded by *Charles I.* and obey the King's Will in all things. Which by the way, Doctor, gives quite another state of the Doctrine of *Passive Obedience*, then what your Doctorship is pleas'd to exhibite *P. . . .* And if it be not *Nefas dictu*, I humbly conceive that the Authors of that Doctrine understood it as well as your Doctorship, or any other of their Scholars: But in truth, Doctor, Ignorance and Malice are so very discernable in your *Spirit of Calumny*, that it's hard to know which of them has the Ascendant; for I perceive your *Elect Lordship* so much upon the Fret, and in such a terrible Rage against the *Presbyterians*, that you charge them with as little Sense, and as much Malice, as did that Fellow who came home drunk, and not being able to find the *Key-hole* of his Door, swore, That the *Fanaticks* had stole it away.

Then, Doctor, I would fain know whether it be not against the Logical Axiom *ex particulari*, because *Herriot* appointed an Anniversary to be kept by those of his Hospital, for whom he hath provided a constant Maintenance, on condition that they observe his Rules; of which this is one, To argue thence that the Observation of *Anniversaries* may be impos'd upon a whole Nation, by Churches or Civil Magistrates. Really, Doctor, I think this to be just such a way of arguing, as that of a foolish Girl, who being a gathering of *Berries* with her Mother, said, *O Mother*, here's abundance of *Berries*, for I have found one.

Or

Or tell me, Doctor, whether it be not a *Nonsequitur*, that because a particular Man may impose an Anniversary upon those of an Hospital whom he maintains; and who by the Observation of his Rules, whereof this is one, are entituled to all the Benefits of his Munificence; to argue thence, That the Church, or Civil Magistrate, may impose Anniversaries upon all the Christians in a Nation, seeing they are neither the Founders of their Religion, nor Donors of the Benefits which they reap thereby.

Next, I would pray your Doctorship to resolve me, Whether if I affirm such a Man to be a whining Fellow, who drivles at Eyes and Mouth, which in all English Construction must signify Weeping, and another calls that same Man a Ludicrous Fellow in relation to that very Action; I say, I would pray you to resolve me, Whether we do not contradict one another? But if the Doctor have such a Faculty, that he can drivle at Eyes and Mouth in Jest, I confess that he not only deserves the Name of *Scaramouchi*, but to be a *Merry-Andrew* in the principal Booth in *Bartholomew-Fair*.

But, Doctor, to argue this Point a little further, tell me, Whether there be not a direct Contradiction betwixt your Parties saying, as I cited it, Pag. 37. *That there was nothing like Justice amongst the Presbyterians; and your owning that the Presbyterian Privy-Council, and a Presbyterian Synod treated Dr. Canaries with special Honour, acquitted him, and reproved his Accusers?* Really, Doctor, if this be not a Contradiction, I do not understand one; but I wish you understood a little more Honesty, to quote your Adversary fairly, and not leave out my Words, on which the stress of the Argument lay, as you did here. You make a great Noise with me, for leaving out the Word *Sense*; when you oppose the Quality, Sense and Interest of your Party against ours; and yet charge me falsely with saying, that *Nero* and *Julian* the Apostate had the advantage of the Primitive Christians, in Quality, Sense and Interest; whereas I only said in Quality and Interest, which you cannot deny. But, Doctor, I'll allow you Sense too, and yet the Argument will hold pretty well; for *Nero* and *Julian* the Apostate, were Men of much better Education and Sense too, if we mean Philosophy, or Natural Wisdom, than any of the Apostles, *Paul* excepted: And yet the Christian Religion is no loser by it, for *St. Paul* himself declares, *that not many Wise, not many Mighty, nor not many Rich are called;* and here is Quality, Sense and Interest allowed to be on the side of our Enemies by the Apostle; so that the Presbyterians might yield all three to the Prelatists, and be no losers in their Cause: but, blessed

blessed be God, we need not, for we have the King and Parliament on our Side, and I hope there's *Quality, Sense and Interest* enough to over ballance you. Then you alledg, that I own your Honour and Integrity; whereas I only tell you, *that it's none of my Business to question it; but the Instances they are charged with, come under none of those Heads:* which to any Man but the Doctor, would be understood a denial of it; and therefore your Doctorship must either confute those Instances, or yield your Cause; for I still say it's none of my Business to question their Honour and Integrity *in Terminis*.

But, Doctor, to make an end of our Logical Controversy; look to the last Page of your Postscript, and tell me, Whether those words, *he begins his Book with a Lie in the Title Page;* or this Proposition, *that such a Book was printed for Thomas Anderson at Charing-Cross, is a Lie,* be Affirmative or Negative? Doctor, I maintain the former, and for this reason, because there is somewhat affirmed of the Subject: And to make it plain to every Capacity that they are Affirmative, let's try whether they be the same with these Propositions; He does not begin his Book with a Lie, or that such a Book was printed for *Thomas Anderson at Charing-Cross*, is not a Lie; which are undoubtedly Negative.

Doctor, I presume that you have not forgot the Logical Canon, *Ut propositio sit Negativa, necesse est particulam Negandi, vel toti propositioni premiti, vel Copule & verbo adjectivo habenti vim Copulandi immediate addi.* Pray, Sir, either show the Particle of Negation in your Proposition, *He begins his Book with a Lie in the Title Page,* or yield the Cause.

But seeing you are pleased to say further, *That if you called me a Liar;* though such a Proposition sounded like an *Affirmative*, yet it was no Affirmative Proposition, but finally resolved into a Negative, and can no otherwise be proved than as a Negative may. I demonstrate the contrary thus. You know that *Mentiri*, is derived from *Contra mentem ire*, and therefore you will excuse the Latin;

Omnis qui it contra mentem, mentitur;

At Doctor Monro it contra mentem:

Ergo.

Now, Doctor; I prove the Minor thus, You said, *That Halsside* denies that ever he was persecuted by *Sir George Mackenzie*, which you must know to be an Untruth; for *Halsside* never denied any such thing. And thus, Doctor, I have called you a Liar, and proved it as an Affirmative; and submit it to the Judgment of all Mankind, whether

whether it be you, or Mr. R. that has discovered their Ignorance of the Difference betwixt a Negative and an Affirmative Proposition ?

Doctor, as for the mighty Advantage you imagine to your self, because of the Act of the Assembly enjoining the Covenant to be taken by Students at their first entrance to the College ; you will find it not so great as you believe, for you did equivocate at best, in saying, It was required of Children at Schools : By which one might have thought, that it was imposed upon Children before they could read. And according to your wonted Honesty, you charge words upon me, that I never wrote, *viz.* That I believed the Covenant was required of little Children that offered to take Degrees of Master of Arts, about the Age of thirty Years ; whereas I mentioned no such thing as thirty Years in that Case : and here-upon, Doctor, I make bold to call you a Liar ; which according to your Logick, is no Affirmative, and therefore I hope you won't be angry.

But further, Doctor, although it be the Custom now for Children to go to the Universities at Twelve or Fourteen, which yet is rare, except you mean the Humanity Class ; it was not so usual in 1638, or the Time of the Covenant, which I believe your Doctorship may have heard, if you don't remember it. But after all, Doctor, I own that I did not remember the Act, nor have not the Acts of the Assembly by me, but yet I was as near the Truth in my Supposition, as you were in your Assertion, if Schools be taken in the lowest sense.

But, Doctor, because I do not love to be in your Debt, I'll answer your Question in *Pag.* 54. and shew, that you are as ignorant of your own Acts, as I am of our Acts. Your Act of Uniformity obliged all Ecclesiasticks to renounce all Obligation from the Covenant on them, or any other, to endeavour any Alteration of Church-Government. And by the Corporation Act, all Nonconformists were obliged to swear, That they would never endeavour any Alteration of the Church-Government, or else they were not suffered to live within five Miles of a Corporation. And not only so, but all Vestries, Corporations, and Militia, were sworn never to endeavour any Alteration of Government of the Church. So that now I hope your Doctorship has received more than a sufficient Answer to your Demand, to let you know, if ever Clergy-men were turn'd out of their Livings upon their denying to promise, neither directly nor indirectly to alter an Ecclesiastical Government. For here you see it is imposed upon Laicks, and therefore we hope

H

that

that the Church of *England* will find no reason to complain, that this is imposed upon our Ecclesiasticks. And whereas you caution me not to run up and down, and make a Noise as if you opposed an Act of Parliament, for you only dispute against the Opinion of blind Zealots, who have no more regard to the Peace of the Nation, than to the Order of Episcopacy: In truth, Doctor, I think it is reckoned Treason in *Scotland* to impugn an Act of Parliament; and King and Parliament both, are those blind Zealots against whom you dispute, for they have in the Act, establishing Presbytery, declared it most agreeable to the Word of God. But your Doctorship is wiser than they all, and says, It cannot be reconcil'd to it, no more than to the former Settlement of Presbytery; and yet the last Act establishing Presbytery, does only ratify the Act of 1592: But such Contradictions are venial in the Doctor.

As to St. *Austin's* Epistle to St. *Jerome*, your Doctorship is so much Cock-a-hoop, that it's but reasonable to chastise your triumphant Ignorance, by citing it: And therefore if you please to read his 19th to St. *Jerome*, you will find these words, *Quamvis secundum bonorum vocabula, que Ecclesia usus obtinuit, Episcopatus Presbyterio major est, in multis tamen, &c.* Now, Doctor, I think here's the Antiquity of Presbytery acknowledg'd, and nothing more but a *Jus humanum* of Episcopacy asserted, which was all that I said; though, according to your ordinary way, you falsify my words. And whereas you are pleased to argue for Episcopacy, from the Jewish Church-Government, as having a High-Priest above the other Priests; I wonder you do not also argue for Circumcision to be join'd to the rest of your Jewish Ceremonies; and perhaps you might, if it were only to be imposed upon Laicks. But I am afraid that your High-Priest *Paterfen* would never consent to it, because, for a time at least, it would mar his and some other of your Clergy-mens Gallantries. But, Doctor, is not there a visible disparity in the Case? Can you say that the Office of a Bishop, is as distinctly set down as different from a Presbyter in the New Testament, as that of a Priest and High-Priest in the Qld? For though you find the Name of Presbyter given to all above a Deacon in the New Testament, yet you find the Offices of Apostle, Evangelist, and Presbyter, to have their specifical Differences; but so you can never do as to Bishop and Presbyter, who are the same in Name and Office; but that you let slip through your Fingers.

F. Simon, though a very great Friend to the English Prelatists, concerning whom he says, *Que des tous les Sectaires ils approchent le plus*

plus de l'Eglise Romaine dans ce qui regarde la Discipline Ecclesiastique. He does not run so high as the Doctor, but says only, That comme dans chaque Synagogue il y avoit un President ou Chef de Synagogue, de meme dans les premieres Assemblées des Chretiens il y avoit un Chef que quelques Peres ont nommé President, & il est appelle dans le Nouveau Testament Eveque & pretre ou ancien. He says further, That la Jurisdiction qu'on nomme aujourd'hui Episcopale ne dependoit Point de l'Eveque seul mais de toute l'Assemblée des Pretres conjointement avec l'Eveque, & cela a duré tant qu'il n'y a eu dans chaque Ville qu'une Eglise & qu'une Assemblée des pretres jointe a son Eveque Mais Aussitot qu'il fut necessaire d'augmenter le Nombre des Eglises il y eut a craindre que ceux qui les gouvernoient ne s'attribuassent aussi la qualite d'Eveques ce qui fut cause que les Eveques commencerent a s'attribuer quelque autorité sur eux. P. Sim. Supplement, Ch. 4. & Hist. des Revenus Ecclesiastiques.

Now, Doctor, I hope you will allow Father Simon to be as well vers'd in Rabbinical Learning as your self: You see that he only insinuates their Imitation of the Jews, but nothing of a Divine Warrant; and plainly owns, that the Superiority of Bishops over Presbyters, is meerly of humane Original. But I must tell you further, Doctor, that your Argument from the High-Priest of the Jews, will be more conclusive for a Pope: And if this be not argued like a Gentleman of his Guard, it's however argued like one that wishes him well. For your brag as to St. Jerome, reconcile it to his Commentary on Titus, or your own Opinion with Dr. Holland's K. James the 6th's Professor at Oxford, Arch-bishop Whiggist's, Dr. Falk's, and others of the Church of England. The first in an Act at Oxford, July 9. 1608. concluded, That it was contrary to the Scriptures, Fathers, Doctrine of the Church of England, and Schoolmen, to say that *Episcopatus est ordo distinctus à Presbyteratu, eoq; superior Jure Divino.*

And in the next place, Doctor, as a further Answer, consider, That there was no standing Officer appointed in the New-Testament-Church above a Deacon, but a Presbyter. And Clemens, who lived in the first Century, in his Epistle to the Corinthians, telling them, That God in the Jewish Church, appointed a High Priest, Priests and Levites, names no other Orders of Ministry in the Christian Church, but Bishops and Deacons; His words are *κατὰ χάρις εἰ, ἡ, πόλεις κηρυσσούτες καθίστανον τοὺς ἀπαρχαίους οὐτῶς δοκιμαζάντες τῷ πνεύματι εἰς ἐπισκοπὰς καὶ διδάκονας τῶν μελλόντων πεισεύειν.* And, Pag. 57. *καὶ οἱ ἀπόστολοι ἡμῶν ἐγνωσαν διὰ τὴν κυρίαν ἡμῶν ἰουδοῦς χρεῖς ὅτι ἐπὶ ἔσται περὶ τὰ ὀνόματα τῆς ἐπισκοπῆς,*

ἐκότης Διὰ ταύτην ἐν τῇ αἰτίᾳ προέγνων εἰληφότες τέλει κατέ-
 σταν τὸς πρόειρημένους. Note, this ὄνομα imports here ἀξίωμα,
 because, Pag. 57 & 58, he shews, that the Controversy was not a-
 bout the Name, but Dignity of Episcopacy, because they were
 about deposing their godly Presbyters or Bishops.

But, Doctor, my next Attaque shall be upon your Evidence, Sir
William Paterfon, who is pleased to treat Mr. *Ridpath* with the gen-
 teel Terms of *Villain, Rascal, Varlet*, &c. though at the same time
 Mr. *Ridpath* is content to refer it to any Herald in *Scotland*, Whe-
 ther the Family whence he is descended, or Sir *William's* be the best.
 It can be very well instructed, that the Family of *Ridpath* is of the
 same Original with the *Gordons*, both by the Heralds Books, their
 armorial Bearings, and constant Tradition. And I think there's
 none will deny, that the Family of *Gordon* is one of the eldest and
 greatest Families in *Scotland*. The History of *Douglas* does also
 own, that their Princely Family did not think it below them to
 espouse the Quarrel of that of *Ridpath*, the best Families of the
Mers, as those of *Swinton, Cockburn*, &c. will not disown their
 having been allied to them : And there's yet a Monument in *Cran-*
shaw's Church, at the Head of that which was formerly the Baron
 of *Ridpath's* Seat, demonstrating, that one of our Kings did not
 think it below him to be the Guest of that Family, and to honour
 them with his Company to Church. This I have much ado to pre-
 vail with Mr. *Ridpath* to let pass, as being of the Opinion, that all
 such things are but Vanity; and that *sola Virtus nobilitat*; nor
 would he have indeed suffered it, but that his malicious Enemies
 think it their Interest to revile and vilify him, because, forsooth,
 he was a Servant; though at the same time he was never Servant
 to any Man, but in a Station becoming a Scholar, and thinks it no
 disgrace to be so still : And as for being Servant to the two Sons
 of one Mr. *Grey*, it's false; he had no concern but with one of the
Greys, and that was as an Assistant in his Studies; and that Gentle-
 man did then, and does still treat him as his Companion, nor is he
 ashamed to own that he serves Mr. *Grey* now.

As for Dr. *Cant's* having found the *Bond of Combination*, as he calls
 it, upon Mr. *R.* it's also false; nor was ever the Original Bond
 found by any of your Party; though Mr. *Maffey*, who was his
 Regent, had a foul Copy of the Bond from Mr. *Grey*, which must
 be that, if there be any, that is in the Council Office: And if it
 be there, he dares refer to it to prove Sir *William's* Falshood, as to
 that Clause inviting Prentices, and all others, to join in the Asso-
 ciation,

ciation, for there was never any such in it. But lest Sir *William*, or any of his Gang, have corrupted it, I shall by and by exhibit an attested Copy to prove what I say : And it is as false that any Ring-leader of the Presbyterians, or any other, were concern'd in framing the Design besides the Students themselves. Nor was it ever design'd as a Prologue to any Rebellion, as Sir *William* does aver. Neither has Mr. *R.* any reason to believe that he would have been spared, could the Law have reach'd him, or could they have found a Jury to have condemn'd him ; for the Proceedings against him on that Head, were universally abhor'd by all Protestants in general, those of Sir *William* and the Doctor's Kidney excepted. As to the Benefit which Mr. *R.* had by the D. of *York's* Clemency, we shall hear anon : And as to the falseness of his Answer to the D. of *Roths*, and other great Lords, he defies Sir *William* to instance in one.

But to set this whole Matter in its true Light, take this short but true Narrative of it. Mr. *R.* having, upon reading the account of the Pope burning at *London*, moved it first himself to some of his fellow Students ; the Design was so laid afterwards, that it could not well, nor did not miscarry ; though the two Mr. *Greys*, Mr. *Guthry*, Mr. *R.* and others were taken up the Night before the burning of the Pope, on design to prevent it ; and after the Business was done, examined by Sir *George Mackenzie*, the King's Advocate : but Mr. *R.* being sufficiently possessed with the Apprehensions of the then raging Tyranny, he refus'd to answer, though threatned with Torture, till he was perswaded thereunto by his Regent, Mr. *Massey*, who told him in a very Friendly manner by himself, that my Lord Advocate only desir'd to know whether any other than the Students were concerned in the Contrivance ; for if it happened to be so, that it was only a Project of their own, the Council would pass it over as a puerile Business ; whereupon Mr. *R.* confessed, that he drew the Bond, and after several Questions upon that Head, was discharged, which was a very unpardonable Blunder in that great Lawyer, if the Matter had import'd *High Treason*, as Sir *William* alledges. But that this was so in Matter of Fact ; Mr. *R.* appeals to Mr. *Massey*, who is still a Regent at *Edinburgh* ; and though no Knight, yet a Person of better Reputation than ever Sir *William* was. But though Mr. *R.* was set thus at Liberty, a Storm immediately succeeded the Calm ; some malicious Persons having spread it about, that the Students had threatned to burn the Provosts House, which stood about a Mile from the Town ; if he would not release their Comrades from Prison ; the House was

in

in a few Days after burnt by some Papists, as was suppos'd, to bring an Odium upon the Colledg; but the Students were all of them at Liberty before, so that they had no further Ground of quarrel, and a barrel of Powder with the King's Ammunition-Mark, which the Students could never have come by, was also found near the place. However the Council issued a Proclamation, charging it upon the Students, and summoning the Regents to appear with such and such of their Scholars to answer it: and Mr. R. being one of those named, his Friends advis'd him to withdraw, because they knew his Danger, both as a Presbyterian and framer of the Bond, but especially because there was no due legal Course observed in those Days. Yet he was so concern'd for his Reputation, and that of the University which he had engaged in the Affair of the Pope-burning, that he would not abscond, but appear'd on the Day of Summons; and being examin'd on the Head of the Bond, for burning the Pope, refus'd to answer at first, because he was summoned for his alledged Accession to the burning of *Priest-field*. But the Council declining that, and insisting upon the other, and Mr. R. knowing that he had confessed to *Sir George Mackenzie*, as above, that he had writ the Bond, did again own it before the Council. And after many other Questions wherein the Bishops were severest upon him, the D. of *Roths* was very favourable to him, upon notice of his Relation to Mr. *Thomas Ridpath* of *Fulfordlees*. But Mr. R. being ordered to withdraw to a Corner of the Room, while the Council advis'd what to do, *Sir W. Paterson*, then Clerk to the Council, came to Mr. R. and pretending a deal of Friendship, ask'd him, If he went to Church? which Mr. R. refusing to answer, this generous Knight went immediately to the Council-board, and mov'd them to ask the Question, which heightned their Resentments, but especially that of the Bishops against him. Mr. R. was hereupon ordered to Prison; and as the Macer was carrying him out at the Council Chamber-door, Mr. R. perceiving that there was abundance of Spectators, and remembering that the whole Colledg was falsely charged with the burning of *Sir James Dick's* House, then Lord Provost, for suffering them to be so much abused, he thought it requisite, seeing he was the only Student committed, to tell the Spectators, in his own Vindication, that it was only for burning the Pope. *Sir W. Paterson*, who represents these words falsely, being behind Mr. R. when he said so, pull'd him back by the Hair, and revild him before the Council, in much the same Language that he uses now in his Letter. And the D. of *Roths*, the President, sign'd an Order
for

for Mr. R's close Confinement without Pen, Ink, or Paper, or any Friends having Liberty to come and see him, without his Order. And thus, Doctor, you have an Account how your Evidente, Sir W. Paterson, acted both the part of an Informer and Hangman against Mr. R. and therefore it's no wonder that he should vilify one whom he had so much abus'd.

Mr. R. being confin'd, as above, was kept close Prisoner for five Weeks, and removed from Room to Room to prevent his escape or rescue, without any Friends having liberty to speak with him, but in presence of the Keeper, who, from time to time, brought him Word that he was to be tortured, as indeed the Council had threatned him, or some such dismal Message. And at the same time the University was broke up, the Students banish'd the City, and an extraordinary Guard set upon the Prison; but that ever Mr. R. was laid in Irons, as Sir W. says, is false, though he did very much wonder at the Providence of his escaping the *Boat*, or a second Examination. However two other snares were laid for him at the same time: the first was, by putting in one *John Murray* into the same Room with him, who was condemned for an Opinion which some of those poor oppressed People called *Cameronians*, began then to broach, that *Charles II.* ought not to be own'd as King, because he had broken the Covenant on which he took the Crown, and that a small number of about 20 or 30 Men had declar'd his Forfeiture at *Sanghair*. This Man being much superior to Mr. R. in Years, and very Zealous for his Opinion, they thought he would infect Mr. R. with it, and so they might hang him by clear Law: but a worthy Minister, supposed to be the Reverend and Learned Mr. Jamison, having found means to convey Notice of the Design to Mr. R. it was not only frustrated, but Mr. R. proved an Instrument to save his Fellow-Prisoner, by convincing him of the unreasonableness of his Principles; and perswading him to petition the Council, which with the Intercession of his Friends procur'd his Pardon, though he was just ready to have been led to Execution.

Mr. R. having been 5 Weeks in close Prison, was upon his Petition allowed the Liberty of the House; and a little after the Council passed a Sentence of Banishment upon him, without calling for him to shew a reason why: And at that same time they laid a 2d Snare for him by ordering him to sign a Bond, obliging himself to depart the Kingdom in ten Days, and never to return without their Licence, on pain of being holden *pro Confesso*, as guilty of the Burning of *Priestfield* abovementioned, and punish'd accordingly.

But

But Mr. R. did utterly reject it, because he perceived the Design, though they thought, that being a young Man, and uneasy under Confinement, it would have gone down glibb, and then they would have had occasion of Calumny at least not only against him, but the whole Colledg, though they never examined him upon that Head when he was before them. Mr. R. petitioning the Duke upon this unreasonable Bond, and desiring only that the Penalty might be altered, it was granted, and Mr. R. was ordered to give Bond, and a Bondsman, for 2000 Mark Forfeiture, if he did not depart the Kingdom in 10 Days, and never return without their Licence; which was accordingly done *March 10, 1681.*

This is a true Narrative of that Affair; and now, Doctor, Mr. R. is not afraid to leave it to any true Protestant to judg, whether his Part in it, or that of your Prelatical Council, and particularly the gallant Knight Sir *W. Paterson*, was most honourable; especially if Mr. R's Years, and other Circumstances, be duly considered. For however your Scurrilous Evidence Sir *William* represents him, he had never then been under the Razor; though the valourous Knight may be very well satisfied, that it was not from any defect of his Constitution, if he remembers the full handful, which Hangman like, he took of his Hair to pull him in again before the Council.

And to let your Doctorship see further what honest Evidence you have to support your Cause, here's an attested Copy of the Bond, which Sir *William* gives a false Account of.

“ WE whose Names are here underwritten, in order to the
 “ prosecuting of our Design to burn the Pope in *Effigie*;
 “ (1.) Do faithfully promise mutual Assistance and Concurrence;
 “ but to prevent Scruples which may arise hereanent, We declare
 “ that it is not out of contempt of Lawful Authority, or to bring
 “ any Person or Persons into a Præmunire, but out of a pure hatred
 “ against that Man of Sin, and eldest Child of the Devil.
 “ (2.) For the Incouragement of each concern'd in this Affair, we
 “ faithfully promise Secrecy, lest any should incur Hazard, either
 “ by contriving or carrying it on. (3.) We promise to defend one
 “ another, against the Opposers, but yet we look for none.
 “ (4.) That we shall not suffer one another to be extruded the
 “ Colledg, or imprisoned upon that Account. (5.) That in a
 “ special manner we shall keep secret the Names of the principal
 “ Actors.

“ To

" To the observing of which Articles, we, every one of us for
 " our selves, oblige, upon the Word of a Gentleman and Pro-
 " mise of a Christian ; and in case of Failzie, the Divulgers or
 " Breakers, besides the incurring the Hatred of the Observers,
 " shall forfeit 30 s. Scots.

The Attestation.

" **T**HAT this above-written is the true Copy of the Bond
 " contracted amongst the Students of Philosophy in the Col-
 " lege of *Edinburgh*, called by the Council the *Bond of Combination* ;
 " Whereupon they found their Warrant for what they have done
 " against the whole Students in general, and for sentencing to
 " Banishment our Fellow-Student, after nine Weeks Imprisonment
 " in particular : We do by our Subscriptions Testify.

William Gordon, eldest Son to my Lord Viscount of *Kennure*.

John Drummond, Son to Alderman or *Bakie Drummond*, of *Edin-
 burgh*.

William Gordon, 2d Son to the Laird of *Earlston*, and now a Cap-
 tain in the Earl of *Leven's* Regiment.

John Drummond, a *Perthshire* Gentleman.

Da. Arnot, Son to a Worthy Minister.

Thomas Wake, a *Northumberland* Man.

Jo. Guthrie, lately Major in my Lord *Cardrosses* Regiment.

Now, Doctor, here's your Evidence, Sir *William Paterson*, proven to be a false one, by the Attestation of several Gentlemen of better Quality, and the meanest of them of much better Extract than himself. Whence his Worship may also have a clear *Vidimus*, that better than he chose Mr. *R.* whom he does so much vilify for their Companion. And at the same time you may also perceive the Wisdom of your Prelatical Council, in making so much to do, and bringing in their whole Army to oppose about 200 young Lads, who had a mind to divert themselves by burning the Pope, and to secure themselves from the Insults of any rascally Fellows, Papists, and others, with which the Town did then abound ; or from any Collegial Punishment which the Principal and Regents durst never have refus'd, if the Council had desired it, entred into the above-mention'd Bond ; which was so far from being maturely considered, that the Tautologies are sufficient to discover its having been drawn in a Hurry ; and the foolishness of the Penalty shows, that it was altogether Juvenile. But however, the Council of *Scotland*, and

especially Arch-bishop *Paterfon*, and his Brother Sir *William*, were then so eager to promote a Popish Interest, that they affronted Mr. *George Skields*; who is well enough known here in London for his owning the late King, because he did about that time, as I think, preach against Transubstantiation; and threatned to kick him down Stairs.

Well, Doctor, we must now come to the Politicks which you advance, p. 51. by way of Apology for your Bishops, seven of whom concurred with the Convention of States in their Vote, when King *James's* Letter was delivered to them, viz. *That they were a free and lawful Meeting notwithstanding of any Order that might be contain'd in that Letter to dissolve them.* Whence I concluded, that the said Bishops were inconsistent with their former Principles, and after Practices. The first thing which you advance, is a Concession that it was so, if they intended by that Vote nothing less than what the Presbyterians advanced. Now, Doctor, that the Presbyterians advanced any thing higher against King *James* than his Forfeiture of the Crown for his Male-administration, you cannot pretend: but I humbly conceive there is something more advanced in the concurrence of your Bishops, viz. that King *James* had forfeited without Male-administration; for we never heard that they complain'd of his Government, nor was it possible according to their Principles, that he could forfeit on any Account whatsoever. Now, Doctor, all that remains in Controversy betwixt us in this Point, is, Whether by this Vote they intended that King *James* had forfeited, or not? And I dare be bold to aver, that whether it were *Intentio operantis*, or no, it was certainly *Intentio operis*: and if your Bishops could not see so far before their Nose as this comes to, who can help it; for that it was the undoubted Right of King *James*, while he was King, to call and dissolve Parliaments or Conventions, I know no Body that denies: And therefore by clear Consequence, the depriving him of this Power, does certainly divest him of the Sovereignty; and if your Bishops did this, though they did not intend it, it may perhaps excuse them from being Knaves, but it declares them Fools with a Vengeance. But, Doctor, I am afraid, that if the Business be duly canvass'd, it will prove them both. That this Power of Calling and Dissolving Parliaments, &c. was one of the fairest Jewels of the Crown, and the most discernable Badg of Sovereignty in a limited Monarchy, they could not be ignorant of: And therefore to deprive their King of that Prerogative, when by their former Principles they professed him to be accountable to God only,

only, argues, that they play'd the Knave with God and him too; and if they thought that their future Practices would either have aton'd for them at the Hands of K. James for unkinging him, *ipso facto*, or recommended them to his present Majesty after such a proof of their Treachery to his Predecessor, it demonstrates them to have been Fools.

A. Well, but the Doctor, who it would seem was of the Cabal, tells us, That they took the Word, *A free and lawful Meeting*, not to signify any Meeting of the People contrary to the King's Prerogative, Authority and standing Laws, but rather a Meeting to support all the Three. Good Doctor, this may perhaps please Fools, but do you think that K. James will take this as a sufficient Excuse for that rascally knavish Act of unkinging him, contrary to your own Principles, or at least Pretences? Was not the declaring that to be a free and lawful Meeting, though K. James in his Letter had ordered you to dissolve, contrary to his Prerogative, who as I have already said, had the Power of calling and dissolving Parliaments, &c. lodged in him, as an Inherent Right of the Crown, according to your Principles? Or could that be a free Meeting, according to your Tenets, which was call'd against his Mind by a Power directly opposite to him, and which had an Army to support it? And if that Meeting was not against the standing Laws, what becomes of your Act of Combination, so much insisted on, to prove Mr. R. a Traitor, in combining with others to burn the Pope? or of these other Acts, which declare it to be Treason to convocate the Liegts without the King's Authority? As I am sure this Convention was call'd without K. James's. But further, Doctor, how could this be a lawful Meeting, in your Sense, to which those who were Out-lawed by your own Laws, and declared Rebels and Traitors, had not only access as Members, but were some of its principal Constituents, and had join'd with the Prince of Orange to procure this Meeting by the Sword? So that, good Doctor, if these things be duly considered, you will find it hard to perswade the World, that your Bishops believed that the Design of this Meeting was to support K. James's Prerogative, Authority and standing Laws.

In the next place the Doctor tells us, That they were to sit, notwithstanding of a Prohibition, until such time as they could duly inform the King of their Straits and Difficulties; that's, in plain English, they will sit whether the King will or not, till he hear their Case. Really, Doctor, this is strange Doctrine from a Passive-Obedience-Man; *sed magna est Veritas, & prevalebit*: the Devils themselves

selves were forc'd to confess Christ, though much against their Wills. But, Doctor, how will you reconcile this Doctrine with your Reflection on the Presbyterians, for meeting without the King's Leave, in 1639, when there was an indispensable Necessity for it, to prevent our being swallowed up with Tumults, occasion'd by illegal Impositions on Church and State? But I beg your Pardon, Doctor, the Episcopalians have perhaps a Privilege to rebel, which others have not; and in truth, to give them their due, of all the Rebels which this Age has produc'd, they are the chief.

The Doctor tells us further, That they hoped that a Vote might be forgiven, which their Practices would have vindicated from any suspicion of lessening the Royal Authority. A fair confession then, that they had some after-Game to play, to atone for their treasonable Vote. Indeed, if the Viscount of *Dundee*, with their Concurrence, could have succeeded in the Design which was charged upon him to destroy the Convention, it had been a sufficient Vindication of their Loyalty to K. *James*; but in the mean time we are obliged to the Doctor for his Ingenuity, this being a plain confession, that his Party can go along with the present Government in things, which all Men of the World would think the most destructive of K. *James's* Interest, because their After-practices will sufficiently vindicate them from any suspicion of lessning his Royal Authority. So that the present Government may hence have a fair prospect of the Fidelity of our Scots Prelatists, who, by the Doctor's Confession, have such a Dispensation from the late King; For they were to sit, says he, notwithstanding of a Prohibition: So that it seems K. *James's* Prohibition is only to colour the Matter. So that take him which way you will, the Doctor's an honest Man, he can go along with the Convention, and unking his Prince at one Blow, and that pleases this Government; and he can, by after-practices, vindicate his Loyalty to K. *James*, and that's a sufficient satisfaction to the late Government. Is not this an *Ambidexter*?

But, *Ibid.* the Doctor would insinuate, That they were just in the same Condition with a Merchant in a Storm, who will throw all over-board to save his Life. Good Doctor, the P. of *Orange's* Army murdered no Man; nor was there any other Life in hazard, than that of your Scots Prelacy: And truly K. *James* is mightily obliged to you, that to preserve it, you would throw him over-board, and sink the Crown, to save the Mitre. And when that would not do, then you pretend Loyalty to K. *James* again, because you could do other; for K. *William*, and the Nation of *Scotland* would not enter-

tain

tain you. And lest your Doctorship should think this to be more than I can prove, I refer you to your Friend Mr. *Caddel's* Declaration, and the Petition of your Party to this present Government, which demonstrates, beyond all Contradiction, that you would sell K. *James* and Prelacy both, if you can but get Money by the Bargain: Though I must needs say, that you have much more Zeal for the Latter than the Former; for you take a great deal of pains to vindicate the dissembling hypocritical Practice of your Bishops, in unkinging him, and then declaring for him again; though at the same time you stab his Prerogative to the Heart; for which, Doctor, he may perhaps remember your *Christmas-Box*, or *New-Years-Gift*; for I perceive you expect his Return, else it were in vain to excuse your Brethren for their Disloyalty towards him. Your Doctorship is pleas'd to ask your Antagonist, if ever he heard of Merchants throwing their Goods over-board in a Storm? Yes, Doctor, that he has, and moreover remembers, that he has also heard of Buyers and Sellers being whipp'd out of the Temple; and so it's but just that K. *James* should do by his Scots Bishops when he returns, for selling his Scepter to redeem their Shepherds Club. But now when I think on't, there's no hazard of that, for the Doctor tells you, *Pag. 52.* That he knows that they intended no more by the words *Free and Lawful Meeting*, than what they are capable of in the lowest Sense that they can be taken in. Very well, Doctor, then I perceive you are a Man of Intrigue, *for you know it*, you say; and pray, Sir, be pleas'd in your next, to let others know too what is that lowest Sense, for I never understood those words to have any other sense, than what all English Men put upon them; that is, *Free* imports a thing to be free from any Constraint; and *Lawful* signifies, that there is no standing Law against it. But, Doctor, I have already made it evident, that in neither of these senses could that be called a Free and Lawful Meeting, according to your Principles of Passive Obedience.

Then as for your next Reserve, That some of the Bishops, as Privy-Counsellors, might suspend the Execution of the King's Orders in his Letters, until he should be better informed of the State of Affairs, and until he should reiterate his Commands; and in that Case, you think, that all who own his Authority, would leave the Convention. Really, Doctor, you are a Lyncean-sighted Gentleman, and a wonderful Politician. Will it follow, that because Privy-Counsellors may suspend the Execution of the King's Orders in his Letters for some time, till he be further informed, in a peace-
able.

able State of Affairs, when his Title is not questioned, that therefore they may suspend the Execution of his Orders, when their so doing strikes at the Sovereignty it self, and constructively declares their Concurrence with his Rival in Authority? Doctor, I am afraid that such a Consequence won't be much neither for the Commendation of your Logick nor Loyalty: But you were resolved to say something, though, in truth, you had much better have said nothing, than have defended your Bishops so sillily, at the Expence of your Master's Prerogative.

As for what you say, *Pag. 4 & 5*, concerning Arch-bishop *Pater-son*, that he offers 200 *l.* to any Man that will prove, by Witnesses of known Probity, any one of the Particulars vented against him by my self, or any of my Informers: If I were in *Scotland*, it might easily be done; but I don't think it worth my while to go thither on purpose, even though I had an honest Man's Bond than the Bishop's for his 200 *l.* and that's more than his Word. But I understand that he is now vomited out of his Country, which was sick of him, and so can neither attend a Trial, nor be responsible for his 200 *l.* But if this be according to the *Plan of his Lordship's Directions*, let him consign his Money in the Hands of some Goldsmith at *Edinburgh*, and give publick intimation of it, and perhaps some or other may embrace his Challenge. But as for his Promise, I know no Man who will regard it, for it's a long time since Bishops Promises were currant in *Scotland*. But, Doctor, I will be yet more generous, if the Arch-bishop, or any of his Friends, will but procure a Certificate, under the Hand of three or four of the present Ministers of *Edinburgh*, and as many of the Elders, that none of these things wherewith I charge the Arch-bishop, were talk'd of, and believed in that City, I'll fairly insert it. But for the Doctor's Offer, if such things can be proven, it is a meer empty sound; for as to the present Case, it's enough if I can prove, that he lay under the Scandal, and was commonly talk'd of as such a Person, though I be not oblig'd to produce his Pimps for Evidence, or to make such particular Proofs as are judicially required to warrant the Sentence of a Court in such Cases.

But, Doctor, having given you such a Latitude as to Certificates, I find my self obliged to caution you, not to set your Jourymen at work to forge any, as your *Ananuesis* Mr. *Andrew Johnston* did that in your last Book, to vindicate — *Brown*, Curate of *Drysdale*.

And that your Doctorship may be fully satisfied of the Truth of what I assert, take this following Letter, under one of the Gentlemen's Hands, whose Name is forg'd to your Certificate.

“ **U**nderstanding that Mr. *Andrew Johnston* hath affixed my
 “ Name to a Certificate, in a Pamphlet entituled, *The Spirit*
 “ of *Malice and Slander*, &c. to vindicate Mr. *George Brown*, Cu-
 “ rate of *Drysdale*, from the imputation of scandalous Converse
 “ with *Johnston* of *Lockerby*, and *Sarah Brown*, though living in
 “ Adultery, and being his own Parishioners ; These are, as I shall
 “ answer it at the Great Day, to declare, That I never sign'd any
 “ such Certificate, nor gave my Consent to the putting of my Name
 “ to it, directly nor indirectly. But the said Mr. *Andrew Johnston*
 “ being one Day in my Company at Mr. *Hopkins* Shop in *Cornhill*, I
 “ told him, in jest, That he was of a good Kind, reflecting upon
 “ him as the Grandson of the said *Johnston* of *Lockerby*, the Adulter-
 “ er, who was excommunicated for the same. Whereupon he
 “ answered, That none could prove any such thing of his Grand-
 “ father. To which I answered, That I could swear it, if need
 “ were. And upon his desire, that I would give it him under my Hand,
 “ that he might send to enquire of his Friends about it ; I gave it
 “ him in these words ; I testify and declare, that *Andrew Johnston* of
 “ *Lockerby* was excommunicated for Adultery with *Sarah Brown* ;
 “ and that Mr. *George Brown*, Curate of *Drysdale*, after the Ex-
 “ communication, had frequent Converse with both Parties, in-
 “ tending it as a Taunt to Mr. *Andrew*, but never as a Certificate
 “ to vindicate Mr. *Brown* ; and therefore he hath knavishly sup-
 “ pressed the latter part, which fully proves what *Brown* was
 “ charg'd with, in the Answer to the *Scots Presbyterian Eloquence*.
 “ And as a further Testimony to the Truth of what is there char-
 “ ged upon *Brown*, I declare, That I my self have found *Brown*
 “ drinking Brandy, by five or six in a Morning, with *Johnston* of
 “ *Lockerby*, lying naked in *Sarah Brown's* Bed, after the Excommu-
 “ nication ; which *Brown* was only influenc'd to put in Execution
 “ against *Johnston*, because the Country cried shame upon him for
 “ his Converse with such shameless Persons.

Tho. Mitchell.

Now, Doctor, pray answer, Is not this a shameful and rascally piece of Forgery ? Is not this much for your Credit, to publish such a manifest Counterfeit to the World ? And have we not just reason

to reject your other Certificates, in behalf of your Self, *Paterfon* and *Cant* ? He that is guilty of Forgery in one, may justly be suspected in all. And as for your other Evidence, *Guthry* and *Johnston*, they are known to be beggarly scandalous Fellows, and indeed only fit to be Irish and Scots Prelatical Evidence.

But, Doctor, I must come to an Engagement with your self in the next place, and leave your Journey-man, who in due time may perhaps be prosecuted according to his Merit. You offer, that if your Antagonist can prove that ever you spoke with Mr. *Shields* in St. *James's* Park, you'll acknowledg all the Libels against you to be true. Doctor, if you can, without indecency of Passion, read the following Certificate, I am apt to think you will find it prov'd home.

“ **W**E whose Names are here-under written, do testify and
 “ declare, That Mr. *George Shields*, late Parson of *Preston-*
 “ *haugh* in *Scotland*, did in our hearing declare, that he hath often
 “ conversed with Dr. *Monro* in St. *James's* Park.

Ja. English.
Tho. Shields.

Now, Doctor, here's proof of Mr. *Shields* having own'd it : And as for your mutual salute, Mr. *William Robinson*, a substantial House-keeper, and Man of unspotted Reputation, who lives in *York-buildings*, will take his Oath upon it before any Justice of Peace in *England*.

And further, Doctor, I have been told, by a Person whose Station and Quality forbids me to name him without his Consent, that he hath seen you and Mr. *Shields* together in the Park several times. Now let any Man judg, Doctor, whether your denying it in such an impudent manner, be not a Lie in all its forms ? And I dare venture Mr. *Shields*, your Brother, will own it to be so ; and though your Doctorship, as I understand, slights him as a Fool, and not worthy of your Converse, yet by the Account I have had of him, he seems, though not so cunning a Man, yet to be much the honestest Man than your self, and truer to his Principles ; which though I do not approve, yet I must needs own to be more commendable than your Doctorship's Practice of *dissembling a Respect to this Government, and at the same time entertaining a Correspondence with Arch-bishop Paterfon, who was imprisoned for plotting against it ;* declaring, That you were
 pursuing

purſuing the Plan of his Lordſhip's Directions. And though it may be that Mr. *Shields's* Circumſtances for ſome time paſt have leſſen'd him, yet it ſeems very haughty in Dr. *Monro*, though a quondam Biſhop Elect, ſo much to deſpiſe Mr. *Shields*, who was thought worthy to be a Tutor to the E. of *Lauderdale*, as to think him unworthy of his Converſe.

And, Doctor, becauſe I would make an end with what concerns your ſelf all together, that Story of your being found with a Woman among the Corn, I had from Mr. *Sheals*, formerly Servant to the Counteſs of *Dundonald*; and now here in Town; which he is ready to own, and will take his Oath that he heard it of you in *Scotland*; though at the ſame time he is willing to ſignify ſo much to you, that he had a more honourable Employment than to be your Pimp.

Doctor, as for your ſaying, *Pag. 19.* that I accuſe Sir *George Mackenzie* of having perſecuted *Halſide*, and that he falſly denies all the Malicious Fictions that I have heaped together on that Subject: Really, Doctor, I perceive you are in a ſinking Condition, when you lay hold on every Twig; but if you had aſted like an honeſt Diſputant, you ought to have been ſure to have repeated my own Words, which p. 27. you will find to be, that he ſuborned Witneſſes againſt *Halſide*: And truly, Doctor, if I may venture to ſpeak ſo much Logick before ſuch a terrible Critick, I think; Subornation and Perſecution, are not convertible Terms; for every Subornation is not a Perſecution. And as for that matter concerning *Halſide*, my Information runs thus; That *Thomas Watt*, Servant to *Hamilton* of *Blanterferm*, when examin'd againſt *Halſide* in Court, did actually declare, that he had 20 Dollars offered him by Laird *Sim* in *Sarab's Jeans* Forſtairs in *Hamilton*, to depone againſt *Halſide* whom he had never ſeen; and this Laird *Sim* was Colleague with Sir *John Whitford* of *Milton*, both of them being employed at that time as Informers, by the Government, againſt the Presbyterians in the Weſt of *Scotland*. Now, Doctor, to make it plain how I underſtand Sir *George Mackenzie* to be chargeable with this Subornation, take it thus: Sir *George Mackenzie* having given order to thoſe Informers to bring him in *viſis & modis*, ſuch Evidence as would ſwear, thoſe Informers did actually offer a Bribe to the Evidence againſt *Halſide*, as the Evidence himſelf did declare in Court: And this being true, I hope, Doctor, you will allow the Conſequence, that Sir *George* was chargeable with the Subornation, and ſo much the more, ſeeing he employed the Suborners not only at that time, but afterwards.

But further, Doctor, lest you should think to escape by a quibbling Explanation of Sir George's *Vita & Modis*, I refer to you to the Measures which he took against Sir George Campbell, P. 41. of my Last, every bit of which Sir George himself will own; and I dare venture to lay his Reputation in the Ballance, against your bully Evidence, Sir William Paterson, or the mistaken Narrative of any Stranger, by what Title soever dignified or distinguish'd: and thus, Doctor, you may see that I had better Foundation for what I wrote on that Head, than my own Petulancy, as you are pleased to word it. I leave it to you and your Journey-man *Johnston* to forge Stories, I'll assure you it's none of my Practice.

But, Doctor, seeing you are so great a Patron of Sir George Mackenzie's Memory, pray send to enquire of your Friends, Whether he did not restore fifty Guinies to John Hamilton of Boggs, Halside's Brother, which that Gentleman had given him to be saved from the Penalty for refusing the Test, for fear that Boggs, who was brought as an Evidence against Mr. Ezechiel Montgomery, one of Sir George's Informers, should have found himself obliged in Conscience to discover it, if the Question should have been ask'd at him, Whether or not Sir George had any of his Money to save him from taking the Test? And at the same time, Doctor, enquire, Whether Monkland, another Brother of Halside's, was condemned upon the Evidence of Thomas Stevens, Cottar to Hamilton of Woodhall, though it was proven that the said Stevens swore, that he would swear against all the Gentlemen of the Country for 13 d. $\frac{1}{2}$ Penny a piece, and all the Yeomen for $\frac{1}{2}$ a Penny a Piece. I am confident, Doctor, that Halside will deny none of this, though I doubt not but he is so much a Gentleman, as to acknowledg the Kindness which he receiv'd from Sir George, when he was arraign'd for his Life the fifth time, both in saving him from taking the Test, and from Prison, for refusing of it: Though at the same time I have heard so much of Halside's Temper, that I'll presume so far upon him, as to conjecture, that he bought it dear enough. And so much, Doctor, for your just Lord Advocate.

Doctor, I have other Employment, than to answer such rascally and villanous Libels as yours; and therefore have not confin'd my self to your Method, but took your chief Matters to task, at such spare Minutes as my Hurry would allow, and as they offer'd themselves to my Thoughts, reserving the rest to another Opportunity; only, Doctor, let me advise you, not to be continually Ignorant Eleachi, nor to trifle as you have done hitherto, in attacking the Out-skirts, and

and passing over the chief of what I wrote, that does not become the Courage of a Cadet of *Dunbarton's* Regiment, nor the Learning of an Elect Bishop, &c. And I must beg your Pardon, to acquaint you further, that it's every whit as unbecoming a Gentleman to treat any Man as you have done Mr. *Ridpath*, for the meanness of his Circumstances, seeing the greatest of his Enemies cannot say that ever he was extravagant: And tho' he finds not himself obliged to satisfy you, whether he be your Antagonist or not, yet he allows me to give you a publick Defiance, and declares, That he understands not what you would covertly suggest, and gives you free liberty to write his Life, which you say you have by you; only name your Evidence, and don't forge it as you or your Man *Johnston* did Mr. *Mitchel's* Certificate; and he doubts not but to find those of very good Reputation in *London*, who have known him from his Youth, that will and can obviate your malicious Character; and tho' others perhaps would have taken up your Bookseller, yet he despises all that you have writ or can say against him; so much, that he thinks it his Honour to be reproached by those who belie the Presbyterians of *Scotland* in general, as before-mentioned, the chief of our Ministry as Profane, Ignorant and Blasphemous; the best of our Nobility and Gentry, as void of Sense and good Morality; the King and Parliament as the greatest of Bigots, and having establish'd ungovernable Humour and Rebellion; and God himself as the Author of horrid Decrees.

Nor is Mr. *Ridpath* ashamed to own, that it's part of his Business to write News, and give as true an Account of Occurrences as he can; for which he knows your Party bears him a Grudge, because he hath often obviated the malicious Reflections, and seditious News of your Newsmonger-General against the present Government: And seeing the State don't think it below them to countenance the printing of News twice a Week by their Authority; and that Mr. *Ridpath's* Intelligence is often confirm'd, *verbatim*, by the *Gazette*; he does not see where the huge strength of this Reflection, of his being a News-monger, lies, any further than that it denotes the meanness of his Circumstances; but I think that a generous Man would remember the Axiom, *Nemini Miseria sua obijciatur*. Mr. *Ridpath*, it's probable, would not have done that, if he had had a better Employment; but thinks it much more creditable to write News, by which he may not only be kept from begging, as some of your Doctorship's Brother-Curats do, because of their Idleness, but is able to imploy and maintain three or four, who think

think themselves nothing inferiour to your Doctorship's Journeymen, and would scorn to beg about, or defame their Native Country, and their Majesties Government, with Lies, as you and they do with blasphemous Pamphlets, defamatory Libels, &c. no not for a Share in the Purchase with your new Order of Friars-Mendicants, *Lawson, Foster, Guthry*, &c. of which your Doctorship may have the Honour to be General if you please; and then you may be *Montien-tes, Mendicantes, Manducantes* and *Murmurantes*, altogether; while, blest'd be God for it, Mr. *Ridpath* eats none of the Bread of Idleness; nor does he so much relie on writing News, but that he hath been, and is, engaged in other Business, which would be no disgrace to a Doctoral Scarf.

If your Doctorship think you are too sharply treated, consider how you dealt with Mr. *Ridpath* in your *Spirit of Calumny and Slander*, and you will find that I have been far from revenging his Quarrel in such opprobrious Terms, as you, and *Paterfon*, and *Cant* did use towards him in the Libel abovesaid, but leave you in full possession of the Claim, to be Princes of the *Billingsgate-Rhetorick*, or to use our own Scots Phrase, *Captains of the Edinburgh Coal-stealers*.



FINIS.

